

THE KEY

of knowledge.

Containing Sunday
ly Papers and Medita-
tions, very necessary
to occupy the minds
of well disposed
persons.

PER H. 4.

*Per Dominum, vna Fidelis,
vna Baptisma.*

Imprinted at London by
W. Williams Son.

BIBLIOTHECA

LAMBETHANA

An Almanack for .xvii. yeares.

Anno. dom. 1572. Easter Whitson
Dom. leter day. day.

1572. F.E. 6. Apriell. 25. May.

1573. D. 22. March 10. May.

1574. C. 11. Apriell 30. May.

1575. B. 3. Apriell 22. May.

1576. A.G. 22. Apriell 10. Iunc.

1577. F. 7. Apriell. 26. May.

1578. E. 30. March. 18. May.

1579. D. 19. Apriell 7. Iunc.

1580. C.B. 3. Apriell. 22. May.

1581. A. 16. March 14. May.

1582. G. 15. Apriell 3. Iunc.

1583. F. 31. March 19. May.

1584. E.D. 19. Apriell 7. Iunc.

1585. C. 11. Apriell 30. May.

1586. B. 3. Apriell 22. May.

1587. A. 10. Apriell 4. Iunc.

1588. G.F. 7. Apriell. 26. May.

January hath xxxi. dayes.

The day hath 9. ho. 26. min.

The night hath 15. ho. 34. min.

1	a	New yeares day.
2	b	Octa of Stephen.
3	c	Octa of John.
4	d	Octa of Innocents.
5	e	Titus & Am. bish.
6	f	Twelſe day.
7	g	Tran. william.
8	a	Felix and Jan.
9	b	Lucian.
10	c	Pauls firſt hermite.
11	d	Agnes martir.
12	e	Bartholome martir.
13	f	Hillary martir.
14	g	Felix pꝛieſt.

- 15 **A** Ildore martir.
- 16 **b** Maurice.
- 17 **c** Depo. of Anthony.
- 18 **d** Prile martir.
- 19 **e** wolstan billhop.
- 20 **f** fabian and Sebast.
- 21 **g** Agnes virgin.
- 22 **A** Vincent martir.
- 23 **b.** Emerice.
- 24 **c** Timothe disciple.
- 25 **d** Conuersion of Penle.
- 26 **e** Policarpe martir.
- 27 **f** Chysostome doctoz.
- 28 **g** Theodore.
- 29 **A** Malery billhop.
- 30 **b** Bartiloe Queene.
- 31 **c**

February hath xxviii dayes.

The day hath 9. houres 33. min.

The night hath 14. how. 28. min.

1	d	Fast.
2	e	Purifi. of Mary.
3	f	Blase martir.
4	g	Gilbert confessor.
5	a	Agathe virgin.
6	b	Amandis bishop.
7	c	Dorothy virgin.
8	d	Ingule virgin.
9	e	Daule bishop.
10	f	Appoline virgin.
11	g	
12	a	Scolastice.
13	b	Eufraze virgin.
14	c	Valentine martir.

2. li.

bych lxxxviii yea

- | | | |
|----|---|---------------------|
| 15 | D | |
| 16 | A | Augustine bishop. |
| 17 | F | Juliane virgin. |
| 18 | G | Holicron bishop. |
| 19 | A | Dinton martyr. |
| 20 | B | |
| 21 | C | Sabine and Juliane. |
| 22 | D | Whitwed virgin. |
| 23 | E | Fast. |
| 24 | F | Mathie Apostle. |
| 25 | G | Le J. E. martyr. |
| 26 | A | Peters chaire. |
| 27 | B | Augustine bishop. |
| 28 | C | Oswald bishop. |

- March hath xxxi. dayes.

The day hath 11. houre 24. min.

The night hath 12. ho. 36 min.

- | | | |
|----|---|-----------------------|
| 1 | d | Dauid bishop. |
| 2 | e | Chadde confessor. |
| 3 | f | Martine. |
| 4 | g | Adrian martir. |
| 5 | A | Phocas and Euf. |
| 6 | b | Victor and victorine. |
| 7 | c | Perpetue |
| 8 | d | Apoline martir. |
| 9 | e | Agape virgine. |
| 10 | f | Gregory bishop |
| 11 | g | Aggeus prophet. |
| 12 | A | Theodoze martir. |
| 13 | b | Leo bishop. |
| 14 | c | Peter martir. |

31 (M).

15	D	Longin martir.
16	E	Quirin Martir.
17	F	Gertrude virgine.
18	G	Edward King.
19	A	Joseph the hus. of Ma.
20	B	Cutbert bishop.
21	C	Benedict Abbot.
22	D	Nikodeme bishop.
23	E	Cheodwe priest.
24	F	Fast.
25	G	Annunc. of mary.
26	A	Castor martir
27	B	Ludgar bishop.
28	C	Dorothe martir.
29	D	Victorine.
30	E	Sabine virgin.
31		

Aprill hath xxx. dayes.

The day hath 22. houres. 26 min

The night hath 11. houres. 34. min

1	g	Theodoze virgin.
2	a	Mary Egyptian.
3	b	Richard bishop.
4	c	Ambrose bishop.
5	d	Marrian and mar.
6	e	Maxus martir.
7	f	Epheme virgin.
8	g	Denise martir.
9	a	Perpetua martir.
10	b	Maxus martir.
11	c	Outlake.
12	d	Spolline martir.
13	e	Others martir.
14	f	Tiburt martir

h. b.

- | | | |
|----|---|--------------------|
| 15 | g | Osmond bishop. |
| 16 | A | Isidore bishop. |
| 17 | b | Anicete bishop. |
| 18 | c | Eluther bishop. |
| 19 | d | Eibertus con. |
| 20 | e | Hermogenes. |
| 21 | f | Quintine. |
| 22 | g | Clete Bishop |
| 23 | A | George martir. |
| 24 | b | Wilfrid confel. |
| 25 | c | Marke Euang. |
| 26 | d | Anastace bishop. |
| 27 | e | Valis martir. |
| 28 | f | Peter of Milan. |
| 29 | g | Clete bishop. |
| 30 | A | Depa. of Erkenwald |

May hath xxvi. dayes.

The day hath 5 houres 24. min.

The night hath 8 houres 46. min.

1	b	Phillip. and Iacob.
2	c	Athanasius bishop.
3	d	Inuen. of the crosse.
4	e	Christopher.
5	f	Goddard archbish.
6	g	John ante post. latin.
7	a	John of Waverly.
8	b	App. of Michael.
9	c	Tran of Richa.
10	d	Cypriane.
11	e	Poncras martir.
12	f	Victorius martir
13	g	Sernatius confel.
14	a	Boniface martir.

- | | | |
|----|---|----------------------|
| 15 | b | Sophia virgine. |
| 16 | c | Brandon bishop. |
| 17 | d | Transla, of Barnard. |
| 18 | e | Dioscor. martir. |
| 19 | f | |
| 20 | g | Dunston confes. |
| 21 | A | Barnardine |
| 22 | b | Helene Queene. |
| 23 | c | Petroneil. |
| 24 | d | Italian virgin. |
| 25 | e | Desidery martir. |
| 26 | f | Delmer confes. |
| 27 | g | Augustine confes. |
| 28 | A | Germaine bishop. |
| 29 | b | Nicodeme. |
| 30 | c | Corone martir. |
| 31 | d | Felix bishop. |

June hath xxx. dayes.

The day hath 16. houres 30. min.

The night hath 7. hou. 30 min.

1	e	Nicodeme.
2	f	Erafmus.
3	g	Basill.
4	A	Mercell martir.
5	b	Petrocius confeſ.
6	c	Boniface biſhop.
7	d	Medard and Gil.
8	e	Tranſla. Edmund.
9	f	Juan confeſ.
10	g	Tranſla. wolſtan.
11	A	The longeſt day.
12	b	
13	c	Anthonie con.
14	d	Baſilids con.

25 f
16 f
17 g
18 A
19 b
20 c
21 d
22 e
23 f
24 g
25 A
26 b
27 c
28 d
29 e
30 f

Uitenodeste.

Trans. Richard.

Barolp confe.

Erapirle bishop.

Fervallius mar.

Tran. Edward.

Walburge virgin.

Ithane martir.

Fast.

John Baptist.

Tran. of Egellie.

John and Paule.

Crescens martir.

Fast.

Peter and Paule.

Comme. of Paule.

Iuly hath xxxi. dayes.

The day hath 16. houres.

The night hath 8 houres.

1	g	Octa. John Baptist.
2	A	Missa. of Mary.
3	b	Tran. of Tho Apost.
4	c	Transl. of martir.
5	d	Octa. of Peter.
6	e	Joe Virgin martir.
7	f	Depo. of Grimal.
8	g	Cirill bishop.
9	A	viij. brethren martir.
10	b	Dog dayes begin.
11	c	Laboz and Felix.
12	d	Tran. of Benedict.
13	e	Private martir.
14	f	Tran. of Olmond.

15	g	Kenelm king.
16	A	Onastalij.
17	b	Arnulph martir.
18	c	Refine and Justine.
19	d	Praxede virgin.
20	e	Margret virgin.
21	f	Appolina. virgine.
22	g	Mary Magdalen.
23	A	Christine virgin.
24	b	Fast.
25	c	James Apostle.
26	d	Anne mo. of Marye
27	e	Seven sleepers.
28	f	Sampson bishop.
29	g	Felix and his fellow
30	A	Abdon and Sen.
31	b	

August hath xxxi. dayes.

The day hath 12. houre. 12. mi.

The night hath 12. houre. 48. mi.

1	c	Laminas day.
2	d	Stephen bishop.
3	e	Finding of Stephen.
4	f	Iustine priest.
5	g	Festum iunior.
6	a	Trans of Christ.
7	b	Feast of Iohn.
8	c	Crutache and his fe.
9	d	Romaine martyr.
10	e	Laurence martyr.
11	f	Libert martyr.
12	g	Clare virgin.
13	a	Spolte virgin.
14	b	Exalta crucis.

B. I.

15 c Assump. of Mary.
 16 d Roche martir.
 17 e Octa. Laurence.
 18 f Magnus martir.
 19 g Bernard confessor.
 20 h Dog dayes end.
 21 b Lewes martir.
 22 c Octa. assump.
 23 d Fast.
 24 e Barnimew Apo.
 25 f Lewes King.
 26 g Severine.
 27 h Vigulme confessor.
 28 b Iohus beheading.
 29 c Rufine martir.
 30 d Felix and Judacte
 13 e

September hath xxx. dayes.

The day hath 12 houres 35 min.

The night hath 11 hou, 25 min

- | | | |
|----|---|--------------------|
| 1 | f | Gilis bishop. |
| 2 | g | Anthony martir. |
| 3 | A | Lupe bishop. |
| 4 | b | Tran. of Cutbert. |
| 5 | c | Bertine Abot. |
| 6 | d | Eugene confessor. |
| 7 | e | Enurcius bishop. |
| 8 | f | Natiuitie of Mary. |
| 9 | g | Siluius bishop. |
| 10 | A | Gorgony martir. |
| 11 | b | Prothy and Jacunt. |
| 12 | c | Martinian. |
| 13 | d | Amamil. |
| 14 | e | Holy Roode. |

B.ii.

15	f	Lambert martir.
16	g	Edith virgin.
17	A	Timotheus.
18	b	Victor and Colon.
19	c	January martir.
20	d	Fast.
21	e	Mathew Apostle.
22	f	Mauritius.
23	g	Mecia virgin.
24	A	Andochius martir.
25	b	Firmin bishop.
26	c	Ciprian and Just.
27	d	Cosine and Damian.
28	e	Exuperie bishop.
29	f	Michael Archangel.
30	g	Jerome priest.

October hath xxxi dayes.

The day hath 10 houres 54 min.

The night hath 13 houres 10 min.

- | | | |
|----|---|---------------------|
| 1 | A | Remegius bishop. |
| 2 | b | Leodagere martir. |
| 3 | c | Candidie martir. |
| 4 | d | frances martir. |
| 5 | e | faith virgin. |
| 6 | f | Gerionis. |
| 7 | g | Mary and Marc. |
| 8 | A | Apollinaris martir. |
| 9 | b | Pelagie virgin. |
| 10 | c | Linus confessor. |
| 11 | d | Denice and his fel. |
| 12 | e | Nicolans Bishop. |
| 13 | f | wilfrid bishop. |
| 14 | g | Tran. Ed. King. |

B.iii.

- | | | |
|----|---|--------------------|
| 15 | A | Calixt bishop. |
| 16 | b | wolfran bishop. |
| 17 | c | Michael of the mo. |
| 18 | d | Luke Euangelist. |
| 19 | e | Ethelred virgin. |
| 20 | f | Frideswide virgin. |
| 21 | g | Austrebert virgin. |
| 22 | A | St. M. virgins. |
| 23 | b | Mary Salomon. |
| 24 | c | Romaine bishop. |
| 25 | d | Agloze bishop. |
| 26 | e | Crispin and Cris. |
| 27 | f | Fast. |
| 28 | g | Simon and Inde. |
| 29 | A | Marcissus bishop |
| 30 | b | Germyne confessor. |
| 31 | c | Fast. |

Nouember hath xxx. dayes.

The day hath 8. houres. 5 a. m.

The night hath 15. houres. 8. m.

1	d	All Sainctes.
2	e	All soules
3	f	winfride birgine.
4	g	Amatus.
5	A	Alce priest.
6	b	Leonard.
7	c	wilbode.
8	d	fourc crowned.
9	e	Theodore.
10	f	Martine.
11	g	Martine bishop
12	A	Wicfe bishop.
13	b	Patern martir.
14	c	Tran. Erkenwald.

B. llll.

- | | | |
|----|---|------------------------|
| 15 | b | Macute bishop |
| 16 | e | Dep. of Edmond. |
| 17 | f | Inis. Regni, Elizabeth |
| 18 | g | Octa. Martine |
| 19 | A | Elizabeth martir. |
| 20 | b | Edmond King |
| 21 | c | Pres. of Mary |
| 22 | d | Cecily virgine. |
| 23 | e | Clement Martir. |
| 24 | f | Grilagon martir. |
| 25 | g | Katherine virgine. |
| 26 | A | Line martir. |
| 27 | b | Witales martir |
| 28 | c | Wulfus martir. |
| 29 | d | Fast. |
| 30 | e | Andrew Apostile. |

.

Desember hath xxxj. dayes.

The day hath 7. houres 36. min.

The night hath 16. ho. 24. min.

- | | | |
|----|---|-------------------|
| 1 | f | Elegie bishop |
| 2 | g | Liban martire. |
| 3 | A | Dep. of Dinond. |
| 4 | b | Barbara virgin. |
| 5 | c | Sabba bishop |
| 6 | d | Nicholas bishop. |
| 7 | e | Octa Andrew. |
| 8 | f | Con. of Mary. |
| 9 | g | Ciprian bishop. |
| 10 | A | Eulalie virgin. |
| 11 | b | Antippe |
| 12 | c | Damasc. confessor |
| 13 | d | The shortest day. |
| 14 | e | Nicasius virgine |

B. h.

* * * * *

15	f	Otholy virgin.
16	g	O Sapientia
17	A	Lazarus confessor
18	b	Gracian bishop
19	c	Uenetia virgin
20	d	Fast.
21	e	Thomas Apostle.
22	f	xxx. martirs.
23	g	Uictor virgin.
24	A	Fast.
25	b	Christmas day.
26	c	Stephen marrir.
27	d	Iohn Euangelist.
28	e	Innocents day.
29	f	Thomas Becket
30	g	Trans. of James
31	A	Symonett martir.

* * * * *

A rule to know vvhē the terms
begin & end vwith their returns.

Hilary terme
beginneth the
xix. of Janu-
ary, and endeth
the xij. or xij.
day of Febru-
ary, and hath
iii. returns.

{	f is	<i>Oct. Hil.</i>
		<i>Qui Hil.</i>
		<i>Cr. Pur.</i>
		<i>Oct. Pu.</i>

Easter terme
beginneth xvij
daies after Ea-
ster day & edeth
i. monday nexte
after i. ascensio
day & hath iiii.
returns.

{	f is	<i>Qui Pas.</i>
		<i>Tres Pas.</i>
		<i>Qui Pas.</i>
		<i>Cr. Asc.</i>
		<i>Mon. Pas.</i>

* **Trinity Term**
 beginneth the
 xij. day after
 whitsonday &
 continueth xix
 dayes and hath
 iiiiij. returnes.

{ \dagger } *Cra. Tri.*
 is { *Osa. Tri.*
 { *Qui. Tri.*
 { *Tre. Tri.*

Michaelmas
Term begin-
 neth the ix. or x.
 day of October
 & endeth y^e xxviiiij
 or xxix of Nouē
 ber and hath
 viij. returnes

Osa. Mi.
Qui. Mic.
Tres. Mic.
 { \dagger } *Menſe mil.*
 is { *Cra. Apr.*
 { *Cra. Mar.*
 { *Osa. mar.*
 { *Qu. mar.*

Also that eight days before any
 term begin, \dagger Exchequer open-
 neth, except trinity term, for the
 it openeth but four daies before

TO THE RIGHT

Honourable and verteous
Lady, the Lady Elizabeth
Russell &c, T. A. wisheth
increase of honoure, with
happy proceedinges, in
grace and ver-

tue.

Rontanus in his 19.
chapiter de magni-
ficentia, among o-
ther thinges ma-
keth mention of one Aca-
nitarchus, that presented vnto

Ala

Alphonſus King of Calabria
a Box of Amber, very curi-
ouſly & artificialy wrought
which being opened by the
King: had nothing elſe but
a little ſſye enclosed within.
Surely (ſayd *Alphonſus*) the
reward is but ſmal, not with-
ſtanding a Prince that mea-
ſureth it not ſo much by the
price, as by the rarenes thereof,
accountes it for a moſt pre-
cious preſent. And ha-
uing ſo ſayde, hee ſtoode a
great while amazed, be-
thinking

thinkinge himsefe, with
what kinde of rewarde hee
mighte worthily recōpence
him that gaue a gifte so gea-
son: Madam I offer not vn-
to your honoure an Amber
Box with a Fly, as *A conitarius*
did, nor my cap ful of water
as *Synetes* did, nor mine hād
ful of leaues, as another
Persian did, and yet the
thinge that I offer agreeth
in one respect to all these
three, & againe in one point
differeth from one of them
only.

onelye . It agreeth with all
three in basenes; and it dif-
fereth onely from the Am-
ber Box, which preferred
glosing and bewtifull shewe
to the outward vewe, and yet
had nothing with in it
but a thinge of noughtes
much lyke vnto an house
which outwardlye is verie
sumptepusly adorned, yel-
ding a port of great maiestie
and magnificence to the eie
but when a man is entred in
to it, there is nothing to be
scene

seene but onely the bare
wales, V Wherevnto the
thinge that I offer is cleane
contrary: For it yeldeth no
glorious nor glistinge glorie
nor any colour of delighte
vnto the eye: notwithstanding I haue so prouided
that the matter therein con-
tained shall suffice to com-
mend it without the helpe
of any externall ornaments.
And hauing at last brought
the same to perfection, I
could not call to remeber-

1507

C.j.

aunce

auunce any person of estate,
on whome I had greater
cause to bestowe it, then vpon
your honoure. For considering,
your courteous & amiable
acceptatiō of those fewe ragged
verses, which aboute two yeares
passe I presumed to tender vnto
your discreete iudgement, I
must needes confesse that
from that time to this present
day, I have bene deeply
indebted vnto your good
Ladyship. And nowe, some
what

what to discharge my selfe
of that continuall burthen,
and to make satisfaction in
part, of the debte which I
haue so longe owed: I haue
compiled this little booke
of Prayers grounded vpon
the deuine promises contai-
ned in the sacred Scriptures,
which I haue aduentured to
publish vnder the patronage
of your Ladyships name,
trusting that as ofte soeuer,
as God shall put it in your
mynde to withdrawe your

215115

C.ii.

selfe

selfe into your closet, then
to meditate vpon the hea-
uently promises, of our most
mercifull Father, (as your
verteous mynde is very so-
dome, or neuer at all other-
wise inclined,) that then you
woulde vouchsafe to take
this booke in hand, and turn-
ning to any title whatsoeuer
may serue your tourne, to
apply the prayer following
vnto your present purpose.
But perchance you will say
that there are already extant

diuers

diners & sundry bookes of
prayers, which haue bene set
fourth by men of greater
vnderstanding & riper iudge-
ment then I. and therefore
it was a needeles and super-
fluous trauaile to wade any
furthar in that matter. In-
dede Madame I graunt that
ther are many praier bokes
published, but yet I am of
this opinion that if there
were ten tymes as many, yet
there were not to many. For
the common prouerbe is,

C.iii.

Bonum,

Beniam, quod omnibus, est melius

The more common a good
thing is, the better it is.

And therefore will I hardly
be perswaded, that my la-
boure could anye way haue
bene better employed, then
in suche causes as concerne
the aduancement of Gods
glory, and the propagation
of vertue. ¶ Well such as it
is. I haue presumed to offer
vnto your honours iudge-
ment, with assured hope,
that you will deeme of it, as

your

your noble nature hath ben
alwaies enclined to iudge of
them that attempt the like
enterprises: & that you will
accept it as a sure tokē and
testimonie of his loyall af-
fection and readie dutie,
that would thinke himselfe
happie to bee accounted
but as the least in the num-
ber of those that woulde be
allwayes at your Ladships
commaundement.

Thomas Achelley.

C iiii.

and Morning Prayer. w^ho

O Almighty and
moſte mercifull
father, who of
thine unſpeake-
able loue, and pitie, toward
the diſobediente, and loſt
childzen of Adam (when
wee were caried awaye
thorough ſinne, and igno-
raunce to damnation, fo-
lowing Sathe, after the
blind, and vnbrideled luſts
of the fleſhe) diddeſt recon-
cile

1
eile vs to thee by grace, and
adoption in Christ Jesus,
the righteous and immacu-
late Lambe, by faith and
sure confidence, grounded
on the merites of his death
whereby we are redeemed
from the eternall prison of
death and damnation, haue
mercy vpon vs, moste mer-
cifull & louing Father, & so
quicken our dul and heauy
minde, by the inspiration
of thy holy spirite, that we
may

maye shake of this dead
leepe, & continually watch
in thee, abandoning the
woorkes of darcknes, and
walking in the woorkes of
light, whereby we may be
worthy to walk in this ho-
ly vocation (whereunto
thou haste called vs (and
with thine elected saines,
to sing prayes unto thee,
and at all seasons & times,
to glorify thy holy name.
And among all other be-
nefites,

4
necessities which thou of thy
free mercy, doste daily and
honorably, most abundantly
bestow upon us, we reeld
thee most hartly thanks, for
wth thou haste toucht us to
perseuer in both this night
and all the tyme and dayes
of our life. vnder the sha-
dow and protection of thy
winges, keeping our eyes
waking in the, without a-
ny idle dreames, or phan-
tasies, that might disturbe
our

our mindes from the in-
ditation of the grate, and
hastely brought me to
the beginning of this day,
from the hony grate of
my bed, which manifestly
resembleth my lying down
my death, and in rising up
a manifest tipe and figure
of my resurrection. Where-
fore with them of thy mercy
hastely rayled me up from
this earthly rest, to herein
my mortall body, and cor-
rupt

rupt nature hath ben part-
 ly recreated from the la-
 boures & trauayles, which
 I dayly sustayne in this te-
 restial pilgrimage, boun-
 fast also I beseech thee, to
 direct me with thy holy spi-
 rite, both this day and ever
 that all my doinges maye
 tend to thy glory and to the
 commoditie of my neigh-
 bours: *oracion of our lord*
 And graunt most merciful
 Father, that the residue of
 my

my whole life, fro b'reforth
 may be gided happly vnder
 thy tuition, whereby all ma-
 ner of darkenes, misbeliefs
 infidelitie, & carnall lustes,
 and affections, may be di-
 terly chased, & driuen out of
 my hart, and that I may be
 iustified & saued, both body
 and soule, through a right
 and perfect faith, in Christ
 Iesu, and so walke in the
 light of thy most holy word
 & commaundments, all the
 dayes

dayes of this my fraile and
transitoꝝ being. Arme vs
with thy grace, most mer-
cifull father, and strengthe
vs, by thine assistance, to
banquish the power of the
sinfull flesh, and Satan, y
hauing victoꝝ in the end,
we may ioyfully triumphe
in thy saluation, that art þ
God of our strength and
might. Endue our blinde
hartes with thy heauenly
spirite, that being strong
in

in fayth, although feeble in
 y^e flesh, we may so rule the
 bzidle of our course, both
 now and ever from hence-
 forth, that we sleepe not in
 sinne (as y^e vnbeleuers do)
 which haue no hope of re-
 surrection in Christ Iesu,
 but folowing the motion of
 their owne common sense,
 are so linked and tyed to y^e
 ground, that their grosse car-
 paritie is not of force to
 loke vp, and to be holde the
 bright.

brightnes of thy diuinitie,
 which art God from the be-
 ginning, & for everlasting,
 world without ende. To
 whome with the sonne, &
 the holy Ghost be al honoꝝ
 and gloꝝy for euer, & euer,
 Amen.

A Prayer for Euening.

O Almighty and moſte
 mercifull Father, ma-
 ker of heauen, and earth,
 D.i. with

with all that is therein,
 whose woꝝks are inſercha-
 ble, whose mercy is infi-
 nite, whose power is aboue
 the Cloudes of heauen, we
 beſeech thee of thy accuſto-
 med fatherly piety, and pit-
 tie, that thou wilt be our
 ſafe to be our watche man,
 this night and euer to gaur-
 ds from all our enemies,
 both bodily or ghoully, that
 endeavour to diſturb the ex-
 ternall reſt of our body, or

to

to assault the infernall Closet of our Conscience, with any sinful suggestions, or deuillish deuises of Sathan our mortall foe, and deadly aduersary. We acknowledge and confesse moste mercifull Father, that of our selues, we are not worthy to lifte vp our eyes towarde heauen, much lesse to presume in presenting oure selues before thy deuine maiestie, with confidence

D. y. that

that thou wilt heare our
 prayers, or incline to our
 petitions, if we call to re-
 membzaunce the vntwoz-
 thines of our own merites
 and desertes, for we are
 nothing else but a lump of
 sinne, concealed and bozne
 in iniquity, folowing the
 right path of our naturall
 imbecilitie, and weakenes
 in Adam, euer moze prone
 and apt to folowe the filthy
 appetite of our own desire.
 like

like unbzideled Colts, and
 reiecting the holosome disci-
 pline, and instructions of
 the most holy wil and com-
 maundements. Our own
 consciences accuse vs, and
 our own sinz beare witnes
 against vs, that we are no-
 thing else but miserable
 wretches, subiect to corrup-
 tion, clothed with iniquity
 and not of our selues able
 to thinck as muche as one
 good thought, so that wee

D. ity.

are

are not able to abide the
 tremitie of thy straight
 iudgement, knowing that
 by the woꝛkes of the flesh
 we are condemned to death
 yet quickned in the spirit
 and iustified by grace, in
 Christ Iesu. Wee knowe
 most mercifull Father that
 thou art a righteous Judge
 such a one as visiteth the
 sin; of the Fathers, vpon
 the Children to the thirde
 and fourth generation, and
 doest

dest not Justify the syn-
ners, and them that walk
in the waye of iniquitie,
but punishest the faults of al
such as transgres thy holy
lawes and commande-
mentes.

Notwithstanding most
mercifull Father, seeing
thou hast promised to here
us, whensoever we repent
us of our sin, from the bot-
tom of our hart, and unfa-
lshly do call by thy name

anua

D. liij.

for

for help, we haue presumed
 to appeale to thy Throne
 of mercy, humbly cōfessing
 our manifold sin; and of-
 fences, and crauing remis-
 sion of our trespasses, in
 bowels of thy onely begot-
 ten sonne Iesus Christ, our
 intercesso, and saviour.
 Haue mercy therefore vpon
 vs O Lord, and forgive
 vs our offences, in Iesus vs
 with thy holy spirit, to en-
 ter into examination of our
 owne

stone selues & by a steadfast
 layth in Christ Iesu, with
 woordes correspondent to
 the same, we may earnest-
 ly and hartely repēt, from
 the very bottome of oure
 hartes, and ener hereafter
 to thirst after thy law, and
 statutes, euen as the harte
 desireth the brookes of wa-
 ter. And last of all, soz as
 muche as it hath pleased
 thee of thy heavenly wyse-
 dome, to prepare, and or-
 D. b. deyne

beine the night for man to
 rest, and refresh himself af-
 ter his dayly tranayles.
 grant we beseech thee most
 mercifull Father, that as
 our bodies do take a care-
 les sleepe, so contrarily, our
 soules maye continuallye
 watche in thee, expecting
 diligently that happy time
 when our Lord Jesus shall
 appear for our deliuerance
 out of this mortall life into
 another more blisfull and
 happy

happy life, the ioyes wher-
of no mans capacitie is
able to conceaine, much les
is the tongue able worthi-
ly to expresse the happines
thereof.

To that life we beseech the
to bring vs for Iesus christ
his sake.

A Prayer for the increase
of fayth.

O Almighty and moste
mercifull Father the e-
uer,

nerlasting fountayne, and
 well spring of al grace, and
 goodnesse, whose mercy is
 incomprehenſible, and po-
 wer infinite, thou the eter-
 nall Jehouah, in whose
 bandes are all the coyners
 of the earth, & the strength
 of the hilles is thine also,
 whose omnipotent power,
 fashioned the Sea, and pre-
 pared the dry land, haue
 mercy vpon vs, miserable
 and wretched sinners, and
 encline

encline thy fatherly eare,
vnto the voyce of our pray-
ers.

Increase most heavenly fa-
ther in our mindes, the
sparkes of true sayth, and
Christianitie that, being al-
wayes garded with the de-
fence of thy holy worde, we
may haue power and force
to renounce, and resist the
terrible innasions, of our
mortal enemy Satan,
who continually rangeth a-
bout

bout, like a roaring Lion,
seeking whome he may deu-
uoure.

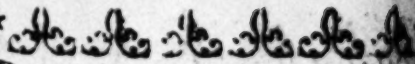
And sith wee are chaunced
in these perillous tymes,
wherein nought but ini-
quitie raigneth, and Ante-
christ aduanceth himselte
in thy temple exalting him-
self aboue all that is called
God, infecting thy poore dis-
posed flock, with the popso-
ned dregges of damnable
heresy, illuminate we be
sech

such the moste merciful fa-
ther our blinded eyes, with
the true light of thy heauen-
ly grace, that being armed
with y shield of thy diuine
inspiration, we may ther-
by be the moze emboldned
to withstand the dayly and
innumerable assaults of our
ghostly enemye, that conti-
nually laboureth by all
meanes possible to wreste
the worde of trueth and vn-
derstanding out of our harts
and

bout, like a roaring Lion,
seeking whome he may deu-
oure.

And sith wee are chaunced
in these perillous tymes,
wherein noughte but ini-
quitie raigneth, and Ante-
christ aduanceth himselfe
in thy temple exalting him-
self aboue all that is called
God, infecting thy pure dis-
posed flock, with the poyso-
ned dregges of damnable
heresy, illuminate we be
sech

ſuch the moſte merciful fa-
 ther our blinded eyes, with
 the true light of thy heauenly
 grace, that being armed
 with thy ſhield of thy diuine
 inſpiration, we may ther-
 by be the moze emboldned
 to withſtand the dayly and
 innumerable aſſaults of our
 ghottly enemye, that conti-
 nually laboureth by all
 meanes poſſible to wreſte
 the worde of trueth and vn-
 derſtanding out of our hartes
 and

* 

25

and to throwe vs headlong
into the bottomlesse lake of
everlasting perdition, and
whereas withoute the in-
spiration of thy heauenly
grace, we are not able so
much as to thincke a good
thought, and much les able
to resist the sinfull allure-
ments of our corrupt flesh,
the world and the Devill,
therefoze we craue of thee
most heauenly Father, that
thou wylte vouchsafe to
make

* 

make perfecte that good
 worcke, which thou hast be-
 gonne in vs, not suffering
 those selve sparckes of thy
 heauenly grace which thy
 spirite hath planted in our
 hartes, to be extinguisht,
 or quenched, by meanes of
 our weakenes and incon-
 stancie, but augmenting
 in our mindes the zeale of
 thy word, we may be able
 to render an account at that
 dreadfull day, of the hope

C. j.

and

and sayth which we haue
 in thee, by the merites of
 thy sonne Iesus Christe,
 our Messias and Saviour,
 whome thou hast vouchsa-
 sed to send into the earth
 here to be incarnate of the
 pure virgine Mary, and ha-
 uing receaued the image
 of our humanitie, to offer
 him selfe as an acceptable
 sacrifice, vpon the alter of
 the most bitter Crosse and
 by the effusion of his moste

pre

precious blood, to pay the
ransome of our offences
unto thy diuine maiestie,
whereby he reconciled vs
unto thee, our heauenly fa-
ther, whereas otherwise
we had bene subiect to the
serualdome, of everlastinge
damnation.

To thee with the same Je-
sus Christ, thy sonne, and
the holy spirite, covnited
all three in Godhead, and di-
stinguished in person, be all

E.g. honoꝛ

20
honoꝝ and gloꝝy for euer
and euer, Amen.

A Prayer for grace to per
seuer in fayth.

O Eternal God, and euer
lasting Father, the ap
thoꝝ and fountayne of all
goodnesse, the multitude of
whose benedictions and be
nefites, farre passe and ex
ceede, the compasse of hu
mayne reason and capaci
tic

tie, indue our frayle minds
 with the grace of thy hea-
 venly spirite, that mortifi-
 ing our owne desires, and
 affections, our onely ioy &
 delite may be placed in the
 perpetuall consideration of
 thy heavenly promises,
 and renouncing all care,
 and regard of worldly bu-
 sinesse. which commonly
 withdralwes our mindes
 from the contemplation of
 thine infinite mercies, we
 C. iij. maye

may be wholly addicted to
 y^e service of thy divine ma-
 iesty, in spirite, and true
 humilitie of minde, reioy-
 cing to gether in Psalmes,
 Hymnes, and spiritual
 Songs, comforting one a-
 nother in thy promise of
 that day, when thou hast
 promised to make us se-
 lo to be, as of thine heu-
 ly inheritance, with A-
 braham, Isaac, and Iacob,
 in that celestiall mansion,
 which

which thou haste ordeyned
 for thine elect, since the be-
 ginning of the world. And
 because by reason of our
 naturall corruption, which
 we haue successiuelly rece-
 ued, since the fall of our
 great Grandfather Adam,
 we are all naturally bente
 and inclined to goe astray
 strengthen most mercifull
 Father our feeble Spirites,
 with inspiration of thy be-
 uenly grace, that being ar-

E.iiij.

med

med against al the assaults
 of the flesh, the woꝛlde, the
 Devill, and Antichriste,
 that Capitall enemy of the
 woꝛde, we may haue oure
 consciences cleare, from
 all maner temptations, and
 altogether vacante to the
 Meditation of the pro-
 mises expꝛessed in the Gos-
 pell of thy sonne Iesus
 Christe, our sauoure. En-
 due vs with the diuine in-
 fluence of thy spirite, that
 we

we maye neuer be caried
 away with the fleshe, but
 by the operation of thy
 grace, in our hartes, we
 maye be able to mortifye,
 & subdue our carnal aspec-
 tions and worldly desires
 whereby our zeale may be
 the more enflamed to insue
 the heauenly motions of
 thy holy spirite, which di-
 recteth the mindes of them
 that feare thee, in the per-
 fect pathway of lighte, and

C. v.

bn.

understanding. Graunte
 this most mercifull father,
 for thy Sonne Chriſte bys
 ſake, to whom with thee
 the holy Ghoſt, be al honor
 and gloꝝy, from this time
 forth for evermoꝛe.

A prayer for vnity in
 Religion

O Euerlaſting and moſte
 mercifull Father the
 fountayne of all grace, and
 good,

godnes, which are the God
 of peace, lone, vnitie and
 conuorde, and the iustice
 iudger of discretion, debate
 and confusion, thou seeest,
 howe miserably thy holy
 congregation is rent, tozr
 and deuided into diuers
 sectes, and contrarieties in
 religion, while the carnall
 professors of thy name, in
 cloake of pretended holines
 set forth mainteining such
 beggerly traditions, as the
 appetites

appetite of their grosse
phantasie leadeth them in
to, shaking of the sweete
poke of thine undefiled law
wresting the letter thereof
to serue the dissolute moti-
on of their carnall cogitati-
ons, mainteining in steede
of thy pure & sincere word,
the fleshly ceremonies of
their own deuise, and in-
uention whereby it com-
meth to passe that so great
dissention raigneth now a-
dayes

dayes in the world , and
that so many sectes schis-
mes, and hereses are day-
ly sette a bzoach in every
place, to the' unspekeable
perturbation of the course
of the world, and utter sub-
uersion of diuers common
wealthes , whiche oughte
chiefly to be maintained by
the vniform consente and
iudgement , touching the
world, and by the perfect
band of Amity, concerning
tempo-

temporall causes.

But now inheras men let
 aside the right rules, and
 or dinances of thy blessed
 worde, plantinge, in stead
 thereof, orders, and tradi-
 tions of their own imagi-
 nations, howe can it come
 to passe that christian peace
 and unity of spirite, should
 dwell among vs. There-
 fore graunt O most merci-
 full Father, that wee thy
 poze dispersed shepe, which
 haue

haue so long ben tossed and
 turmoyled with tempests
 of this tumultuous times,
 may at the last by the di-
 rection of thine heavenly
 Spirite, bee reduced in,
 to one fowle, acknowle-
 ging thee our moste louing
 shephearde, and mercifull
 Father, thy sonne Iesus
 Christe, our onely saviour
 and Mediatour to thy di-
 uine maiesty, the holy ghost
 our comforter, whereby by
 the

the mouth of thy sonne Je-
 sus Christ, thou didst pro-
 mise to send vnto vs, which
 spirite assureth our spirits
 that we are partakers, in-
 heritours, and fellow Citi-
 zens of that heavenly Iero-
 salem, whiche thou promp-
 sedst to all them, that vniu-
 nely walke in thy statutes
 and trust onely to be saued
 by the blood, and passion of
 thine onely begotten sonne
 Jesus Christ, our Medias,
 the

the only redemption of all
 mankind. Therefore O
 most mercifull Father,
 from our eyes, the darke
 shadow and vyle of igno-
 rance, that abandoning at
 the begges of erroneous
 senses, & heretical schismes,
 we may be gathered all to-
 gether into the vnitie of
 thy word, and confesse that
 there is but one eternall
 God, and one heauenly Fa-
 ther, which shew unto us
 God. **F. i.** one

one faith & one Baptisme
 which we all professe, that
 call vpon thy name. Graunt
 also most merciful father
 vnto whose minds, & opinions
 are noted most repugnant,
 and contrary in faith may
 be altogether conuited into
 one iugement, & opinion in
 religion, which maye bee
 grounded onely vpon the
 foundations of thy p^{ro}ph^{ets}
 and Apostles. Iesus
 Christ, himselfe being the
 head

head corner stone. And sith
ther is but one sayth, which
directeth vs into the waye
of saluation, graunt we be-
seech thee, that by the opera-
tion of thy holy spirite, we
may be brought to such an a-
greement, and vniformity
in Religion, that we maye
glozify thee our beauenly
father, with one onely spi-
rite, and generall consente
of conscience whereby wee
maye be reduced from the
capti-

captiuitie of eternall igno-
rance, and be made al the
sheepe of the our most mer-
ciful and bountifull shep-
heard, To whome with all

A thankes geuing for
restoring of the
Gospell.

VVE render vnto the
most merrifull Fa-
ther, immortal thankes,
for that thou hast vouchsa-
fed

sed, to send thine onely begotten sonne Iesus Chzist, into the world to take our shape, and nature vpon him and to submit himselfe to the bitter passion of the Crosse, to redēme vs wretched sinners, which before were thzales and bonde slaves to the horrible tormente of euerlasting damnation.

What condigne thanks are we able to render vn-

If. iij.

to

to thee, that in the least respect, may be able to counterpayse thy fatherly kindness and loue, which thou daily shewest vnto vs, most miserable and wretched sinners.

Thou hast sent thy Christ our Sauoure, to redeeme vs from the bondage of sinne, death, and damnation, and that not with Gold nor Siluer, but with his most precious bloode, once offered

offered vpon the Crosse to
 paye our generall raine:
 some, calling vpon vs, to
 The promises which thou
 diddest make to our forefa-
 thers, in figures and sha-
 dows, thou hast openly per-
 formed to vs in the open
 sight of the whole world,
 in sending that Sufferer, to
 take our sins vpon him, to
 be scourged for our offen-
 ces, and to beate the bur-
 den of our iniquities, vpon
 his backe.

¶. iij.

gaine

gaine, thou hast manifested
 to us the perfect pathwaye
 of saluation, by the mouth
 of thine only begotten son
 Iesus Christ, and that not
 in figures, nor shadowes,
 but in expresse wordes, say-
 ing (*Hoc fac & uiues*) do this
 and thou shalt liue, which
 our forefathers thought
 clearest covertly, and in
 darke shadowes of secrete
 misteries, and that not by
 thy sonne Iesus Christ but
 by

but by the prophets which
 were men mortall as we
 be, and were inferioure to
 the sonne, both in diuine
 power, and also in dignity
 of person. For how muche
 the seruaunt or bondman
 is inferiour to the heyre, so
 much are the prophets in-
 ferior to the sonne, and
 heyre, Christ Iesus, whom
 our mortall eyes haue seene
 of late dayes, personally
 here in the earth, and rea-

soned

soned

*
51
soned with him face to face
e even at his owne mouth
have learned what is the
will of thee our moste lo-
ving Father , and moste
mercifull creatoure. And
moreover because it was
thy good pleasure to take
awaye the presence of the
sonne , from mankind
as concerning the fleshe.
we yeld thee moste hartly
thanks that thou woul-
dest vouchsafe to see downe
this

thine beauenly spirite. into
 the hartes of all thy sonnes
 Apostles, which spirite in-
 forming their spirites, of
 thy diuine will, prouoked
 them by wꝛiting to reuele
 thy promises of saluation
 (whereof thy sonne prea-
 ched) vnto the posterity of
 all ages, for enermore,
 wherby both we that now
 liue, and the remnaunte of
 all future yeres may lerne
 to direct their steppes, as
 wyth

with a true line, or rule,
into the waye of thy com-
maundementes.

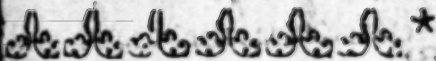
And sitb in recompence of
all these thine vnspeakeable
benefits, thou requirest no
other sacrifice, but thanks
giving with contrition of
harte. therefore with vn-
ceasaunt prayers wee will
magnify thy holy name, re-
cordig thine innumerable
benefites, with Psalmes
of thanks geuing in the
midst

midst of the congregation
 for ever, not doubting, but
 thou of thine infinite good-
 nes, wilt accept the thanks
 which we yelde to thy dy-
 vine Maiestie, as praye-
 ring from the very bottom
 of our unfained hartes. To
 thee most mercifull Father
 with thy son Iesus Christ
 and the holy ghoſte, be all
 honour and glory for ever,
 Amen.

A

ss
A Prayer for abolishing of
Superstition.

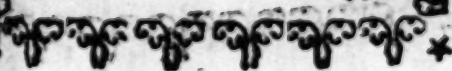
O Eternall and moste
mercifull Father, who
by thy diuine wisedome,
diddest lay the foundations
of heauen, and earth with
the Sea and al that is ther
in, haue mercy & compassi
on of thy poore flock, disper
sed through the whole erth
for the constant profession
and testimony of thy hea
uen,



36

nenly woꝛde, and deliuer
them at laſte, from the tir-
rang of Pharao, y terrible
perſecutoure of thy pooꝛe
members.

And becauſe that in all
Landes many beparte into
voluntary exile, whoſe con-
ſcience cannot ſuffayne to
ſee thy true woꝛde coꝛrup-
ted with the ſuperſtitious
traditions of moꝛtal men,
we beſeech thee moſte hea-
uently Father to inſpire the
deu



dewe of the spirite ; into
 the hartes of all Christian
 Kinges, and Princes ; in
 whose handes consistes the
 reformatiō as wel of eccle
 siastical as ciuill & politike
 causes ; that by the motion
 of the same spirit they may
 be the more feruently en
 flamed with the zeale ; and
 loue of thy gloze and be the
 more circumspectly bent to
 plant the seedes of thy true
 Religion, through all these
 domi-

dominions, kindle moſte
 (mercifull Father) in their
 hearts a deſire, to deſace all
 blinde ceremonies, and ſu-
 perſtitious idolatry, which
 in any reſpect, maye ſeeme
 prejudiciall, or derogatoꝝ,
 to thy gloꝝ let them break
 down their hill alters, he w
 down their groves, burne
 their Images with fire, y
 no one monument of them
 be left vpon the earthe, and
 that when they are ſought

Cm

O. I.

foz.

for, their place may not be
 founde, so that the name
 memoꝝ of them may be
 ray, and perishe with the
 shes, of their consumed tim
 ber. Let their molten Im
 ges be consumed with fire
 and their graues shal
 be brought to confusion. For
 thou art a mightie God,
 a gelous God, one that can
 not suffer a mate, or peer
 in thy Dominion. When
 wilt thou be whipped in truth
 and

and righteousnesse of hart,
 and not with blockishe and
 senselesse Images, y^e work
 of mens hands, which haue
 eares and heare not: eyes,
 and see not: noses, & smell
 not: mouths, and eate not:
 handes, and feele not: fete,
 and goe not: but are carry-
 ed hither and thether, vpon
 mens shoulders, like sense-
 lesse stockes as they are, in
 no respect, resembling any
 figure of diuinitie or God.

G.ij. head

head. And bicause the use
 of these phantastical Idols,
 tendeth especially to p
 iudice and prophanatio
 of thine omnipotent & diuine
 power, (who hast comman
 ded by expresse woꝝdes in
 thy law, that we should not
 make to our selues the like
 nesse of any thinge in hea
 uen, oꝛ earth, oꝛ in the wa
 ters to bow vnto) Graunt
 we beseech thee, thy grace, to
 all pꝛinces, and potentates,
 that

that beare as wel the spiri-
 tual sword, as the title of tem-
 poral gouernimēt, that they
 may be moued with thyne
 heauenly motion, to purge
 the church frō all the dregs
 of superstition, and Idolat-
 rie, wherby thy poore flock
 is now disperfed through
 the whole worlde, may be
 brought againe into one v-
 niforme consent of Religi-
 on, seruing thee in lowlines
 and purenesse of hart, aban-

doing all the rabble of the
 many traditions, and ido-
 latrous ceremonies, clea-
 ring only to the rule of the
 holy gospel revealed by the
 sonne, Iesus Christe our
 lord & Saviour. To whom
 with the Father & the holy
 Ghost, three persons & one
 God, be all honour & glory
 world without ende. Amen.

A prayer for the preserua-
 tion of our noble Queene

Elizabeth.

the

We yelde vnto thee,
 (most mightie, & mer-
 cifull Father) immortall
 thanckes, for that it hath
 pleased thee of thy mere
 mercie and fatherly boun-
 ty, after the stormes of so
 many troublesome tymes,
 to conduct vs into the com-
 fortable port of tranquillitie,
 by the hand of thy most gra-
 cious seruaunt, & our deere
 soueraigne Lady, Elizabeth.
 When we were as sheepe,
 C.iiii. Iam.

Wandring astray in y^e wil-
 dernes, thou obtainedst by
 Patience, to be our Shep-
 heard, to gather vs againe
 into thy shepfold. And
 we had bene long tossed to
 & fro, with the out-
 rage and cruel fury of tyr-
 nicall persecution, like a
 poore weatherbeate Bark,
 that hath bene continually
 surmoyled & tossed, on the
 perillous surges of the out-
 ragious and swelling seas,
 sin.

findinge no sure roade, nor
 harbor wherein to rest, but
 continually in daunger, ey-
 ther to stick into the sandes,
 or to be ouerwhelmed with
 waves, or violently to be
 dashed in peces against the
 mayne rocks: Euen then
 (I say) when we dispayred
 utterly of sauegarde, stan-
 ding still in feare of the ha-
 zard of everlasting confu-
 sion, thou committedst the
 helme, to be guided by bir

C. v.

gra.

graces wisdom, who at
 laste conducted vs into the
 haugh of this longe desired
 peace and tranquillitie.
 Wherefore whereas thou
 hast placed him in the regall
 throne, to be our David, our
 Iosias, our Sarnachys to be
 our shepheard and ruling
 leader, in the way of true
 holinesse, and sincere Reli-
 gion. Inspire him abundantly
 with manifold blessings
 of thy grace, that he may
 walk

walke all the dayes of hir
 life, in the path of thy com-
 mandementes, & happely
 discharge hir dutie, in that
 stewardship, and dispensa-
 tion, which thou hast comit-
 ted to hir Matestes hands.
 Inflame hir minde more &
 more with the love of the
 holy gospel, y all hir deedes,
 thoughtes, & practises, may
 tend to the propagation, &
 planting of thy word and
 true Christian religion, in
 these

these hir Maiesties Dom-
 nions. Encline the mo-
 of hir vertuous disposition,
 about all thinges to seek
 thine honoz & glozy, to sow
 the seedes of the Catholike
 sayth, abundantly in all pla-
 ces, to cut of þe byrde of su-
 perstition and Idolatry, to
 constitute true Preachers
 of thy worde, and establishe
 euery wher thine holy gos-
 pel, and true religion. We
 serue hir, moste mercifull
 father,

father, (as hiterto thou
 haste moſte myraculoſly
 done) from the deuiliſh de-
 viſes, and practiſes of hir
 enemies, that ſhe may haue
 a longe and happy raigne,
 among ye, ſo ſhe attaine
 ment of thy glory, and ioy
 and comfort of all hir ſub-
 iectes. Let hir naturall diſ-
 poſition continue to hir ſo
 terrible, to hir ſubiectes a-
 miſable to hir officers mer-
 cifull, to the vertuous ben-
 efitfull,

tisul, indifferent to al men,
 and in all respectes, partial
 in no point; neither in cau
 ses ecclesiastical, nor yet in
 matters concerninge poli
 tike gouernement. Assist
 him, most mercifull Father,
 with the might of thy hea
 uenly Spirit, to quash the
 pryde of the triple headed
 Monish Cerberus, to banish
 his beggarly ceremonies,
 to abridge the termes of his
 raigne, and finally to cut off
 and

and prevent the seedes, that
 continually strive to spring
 up from abhominable su-
 perstition, and Idolatrie.
 Graunt hir grace, most mer-
 ciful Father, to runne the
 remnant of hir race, in the
 right path of the command-
 ments, declining neither
 to the right hand, nor to the
 left, but to blynge all times
 thy heavenly word, as the
 rule and compass, to direct
 thy people. In service of
 thy grace,

grace, (most mercifull fa-
 ther) in continuall health
 of body, and quietnesse of
 mynde, that he may be al-
 wayes able to rule the bu-
 dle of his charge, and to ex-
 ecute right and Justice, to
 all sorts and degrees, to the
 aduancement of the glory
 and the vniuersall commo-
 ditie of his Maiesties sub-
 iectes. And finally graunt
 (O most mercifull father)
 that when it shall please
 thee,

the, to end the terme of hir
 dayes in this woꝛlde, thou
 wilt make hir partaker of
 those celestiall ioyes, which
 are prepared for them that
 feare thee, since the founda-
 tion of the woꝛld. Graunt
 this, most mercifull father,
 for thy deere sonne our lord
 Iesus Christ his sake. To
 whom with thee & the holy
 Ghost, thre persons and
 one God, be all glory and
 honoꝛ, woꝛld without end.

H. j.

A

A Prayer for the Councell
and Nobilitie.

A Almighty and most
merciful Father, whose po-
wer is infinit, and whose
incomprehensible, vouchsafe
to direct the hartes of the
Nobilitie of this Realme,
with the diuine motion of
thyne heavenly spirit, that
all their actions and ende-
uors, may especially tende
to the aduancement of thy
holy

holy woꝝd, and secondly, to
 the common commoditie &
 peace, of the weale publik :
 whereby our Countrey may
 be free from all seditious
 tumults, and civil commo-
 tions, that may cause the
 hinderance of thy holy gos-
 pell, or the decay of þ whole
 state of the cōmon wealth.
 Endue their mindes, most
 mercifull Father, with true
 humilitie of hart, that they
 may al be cōtent with their

H. y. pze.

present estate, not attempting
 further then their de-
 gree or calling: but alwaies
 to sake thy honor and glo-
 ry, carefully to shew their
 natural dutie, & allegiance
 to their Prince, obediently
 to bestowe their travayle,
 for the increase of publike
 peace, & utilitie, diligently.
 Wherby thy name may
 be continually glorified, thy
 commandementes followe
 ed, and the state of the com-
 mon

mon in health, happely mayn
 leynd. Through Jesus
 Christ our sauour. Amen.

A prayer for the
 Spiritualitic.

Illuminate, we beseeche
 thee, most mercifull Fa-
 ther, the eyes of all them,
 whom thou hast appointed
 to be the shepheards and
 leaders of the children Is-
 rael, that they may faithful.

Ps. 139. 17.

ly, & truly feede them with
 the heavenly *Ad amas*, of the
 sonne Iesus Christ his gos-
 pell, reducing the lost shepe
 in the wilderness, into the
 shepfold, againe binding
 up their former sores, & ap-
 plying such holseome medi-
 cine, and spirituall consolida-
 tion; unto their diseases
 whereby they may be
 reconciled unto the
 true pasture, from whence
 they haue so long waied
 astray.

astray. Oene grace, moſte
 beaueſly Father, to all thoſe
 to whome thou haſt diſtry-
 buted thy talent, y by theyr
 vigilant ſtudie, and careful
 diligence, they may ſome
 gaine ſine mſe, to thoſe ſine
 they receaued, ſome thre,
 ſome two, and euery man
 accoꝝdinge to the poꝝtion
 which thou haſt lent them:
 not byding the ſame in the
 ground, as the vnprofitable
 ſervant dyd, toherby no be-
 nefite

¶.iiij.

neither refused to that that
 didst lend the same. Plant
 most mercifull Father, in
 their hartes, a zeale to dis-
 charge thy commandments
 without respect of lone, or
 dignitie of person, and that
 without all hypocrisie, or
 pretended holinesse. Give
 them grace to prosecute the
 summe of their message,
 without all manner of feare
 or dreade, not doubting to
 speake before Princes, and
 Chapp.

Sharply to rebuke iniqui-
 ties, (as they Prophet Na-
 than reprovved David). Let
 them not be manpleasers,
 or such as for affectiōs sake
 winck at offences, and re-
 prove not the sinners of their
 sinnes, wherby they might
 be reclaymed from theyr
 wicked wayes, to the em-
 bracinge of thy holy com-
 maundements. Let them
 not be suche, as flatter, or
 flatter upon Princes, for

H. b.

pro-

promotions sake, gaping
 for too boldy dignitie, not
 regarding the execution of
 the office whereunto they
 are called. Kindle, O Lord,
 in their hartes, a continual
 care, and desire, to convert
 sinners into y way of righ-
 teousnesse. Launcing they
 incurable sores, cutting a-
 way the buds and sproutes
 of sinne, applying spirite
 all whilcke to their mala-
 dies, whereby they may be
 brought

brought againe into the so-
 cietie of the Congregation,
 and from thenceforth learn
 to ensue the path of vertue,
 and vnderstandinge: euen
 as the vinecutter bleseth to
 handle a dead vine, to cut
 away y^e superfluous sprout,
 to water it, & to adde freshe
 earth vnto the roote, wher-
 by at last the olde sappe, &
 liquoz may returne into the
 boughes againe. **Thus**
 them grace, **O Lorde,**
 Preach

8;

Preach they true word on-
ly, not intermedling y^e tra-
ditions, or inventions of
men, but the pure Gospell
of thy sonne Iesus Christ,
which genneth lyght vnto
the simple, and is as sweete
to the soule, as the hony
combe is to the externall
taste of the mouth. Let the
cut of the course of all Ro-
mish superstition, and ab-
ominable Idolatrie, of the
whoze of Babilon, let them
Iowe

solve the seedes of thyne in-
 fallible vertue, and teache
 their flocke, to serve thee in
 truth, and humilitie, with
 the sacrifice of thanks ge-
 uing, and cōtrition of hart.
 Geue the grace to expresse
 that doctrin in their living,
 which they have preached
 out of thy Booke, that they
 may be an example to the
 flocke, of verteous livinge,
 temperance, humilitie, and
 lowlinesse of mynde, that
 their

their godly lyfe maye in
 flame be, to imitate y^e same
 with true zeale and sincer-
 itie of hart. Whereby, at
 the last we may altogether
 arrive haphely at the cele-
 stiall Ierusalem, and heauen-
 ly lande of promise, from
 the tyrannicall slavery of
 this earthly Egypt, wherein
 lyke paynesfull Pilgrims,
 we haue so long time wan-
 dred. Where, with the elect,
 we maye be made parta-
 kers

hers of those everlastinge
ioyes, which thy sonne Je-
sus Christe purchased for
us: by the merites of his
death & passion. To whom
with thee, & the holy ghost,
be all honoꝝ and gloꝝy, for
euer, and euer. Amen.

A prayer for the Layetic.

GEne grace, O heauenly
Father, to all the Com-
mons of this Realme, that
their

their chiefest care and
 by, may be bent to seek the
 honoz and glozy, & to walk
 all the dayes of their liues
 in the way of the comman-
 dements: Next that to haue
 a reuerent care, of the du-
 tie and allegiance, that they
 owe to their Prince, and al
 the rest of hir maiesties,
 that are put in authoritie
 vnder hir, that every man
 may liue quietly in his vo-
 cation, hauing continually

the

the feare of thee our beaue-
 ly father, befoze their eyes,
 exercising honestly what
 lawfull trade so euer they
 professe, to thy glozy, and
 the comoditie of y^e common
 welth. Geue them grace,
 moſte heavenly Father, to
 knowe themſelues, to ſub-
 mitt themſelues, to their
 ſuperiours, to liue in perfect
 peace, & obedience to their
 elders, without enuy, ſtriſe,
 or debate, not ſtirers vp of

I. i.

any

any ciuill dissentions, or
 comotions, nor presuming
 to presse, or clyme higher
 then their degree, but refra-
 ninge themselves from all
 maner crimes, shewing
 their good will and obedience
 to their Prince, and Ma-
 iestates, like seruantes to
 their maisters, or chyldren
 to their parentes. That
 they may thus be altogether
 in the poise of perfect peace
 and concord, euery one to

his

his power supplyinge bys
 neighbours necessitie, and
 cheresully impartinge bys
 portion, to him that want-
 teth. Whereby we shall
 haue a flowinge common
 welth, with aboundaunce
 of peace in our cities, with-
 out all maner of inconue-
 nience or misfortune. Every
 man studiously exercisinge
 his trade with the feare be-
 lyue our eyes. And our du-
 ty to our Prince and coun-
 try

try faithfully performe
Through Iesus Christ our
Saviour, Amen.

A prayer in generall
for the whole body
of the comon
wealth.

Loke downe we beseeche
thee, most mercifull fa-
ther, with the eyes of thy
mercy, vpon the poore con-
gregation, militant here in
earth

earth, that being protected
 with the shield of thy hea-
 venly grace, we may be a-
 ble to resist the terrible as-
 saults & invasions of sathan,
 with AntiChrist his chiefe
 minister, which daily, and
 hourly, seke with stronge
 temptations, to seduce vs
 from the most comfortable
 meditation of thy heavenly
 worde, and promises, and
 to eclipse the eyes of our
 hartes, wyth the obscure
 Iij. cloud

cloud of error, and ignorance, whereby we might be throlwen into the bottomlesse lake, of everlasting death, and damnation. And had it not bene for the diuine prouidence, and protection, (most mercifull Father) the enimie had longe agone deuoured vs, yea he had so wiped, and blown vs away, & scarce any remembrance of our beinge had remainned on earth.

earth. Therefore sith it is
 thy good pleasure, that the
 name of *Isaell*, should not
 be utterly extinguished,
 geue vs grace, to direct our
 steppes in the path of thy
 commaundments that all our
 deedes, wordes & thoughtes
 may tend to thy glory, and
 y^e commoditie of the com-
 mon weale. And thus, we be-
 seche thee, the mynde of our
 soueraigne Queene, *Eliza-*
beth, that aboue al thynges
 I.ij. the

She may seeke thy honoꝝ, and
 gloꝝy the maintainance of
 true religion, & the prosper
 ous, and quiet state of her
 subiectes. . Directe the
 myndes of her Maiesties
 Counsell, and y^e rest of the
 nobilitie, that they may al
 wayes liue in thy feare, to
 geue obedience to y^e pzince,
 deuising suche lawes, and
 statutes, as may bee most
 available to the conseruati
 on, and publike commodi
 tie

tie of the common welth.

Inspire the mindes of such
as thou hast called to be the
ministers of thy word, wth
the spirite of truth, and vn-
derstanding, that they may
preach the pure doctrine, of
the heauenly word, reuoke-
ing sinners into the way of
repentaunce, and amend-
ment of life, to embrace the
sweete yoke of thy lawe,
whereby their soules may
be saued from euerlastinge

J. b.

dam.

damnation. Oure grace,
 most heavenly Father, to
 all the christianitie of this
 Realme, y abeth al: that
 they may labour to followe
 the commaundments, to
 live in due obedience to
 their prince, and magis-
 trates, and to be ruled by
 the holloine and spirituall
 counsell of their pastours.
 And graunte thy grace to
 general (most mercifull
 Father) to the whole body
 of

of the Realme, that altogether,
 ther, both the Nobles, No-
 bilitie, Clergy, and layes
 may cheeryly seeke to aduaunce
 the Gospell, and seruaunte
 the happy and prosperous
 State of the common wealthe.
 Through Christ &c.

A Prayer for patients
 in trouble,

A Almighty and most mer-
 ciful Father, who hast made
 the onely way, and conser-
 of

of all them that are afflicted
 with the scourge of aduer-
 sitie: bowe down thy mer-
 ci'full eare vnto the voyce of
 my lamentation, which am
 nothing else but a lump of
 sinne, every houre declin-
 inge from thy cōmaunde-
 ments, into the reprobate
 way of iniquitie, y I must
 needes confesse, that myne
 owne merites, and deser-
 uinges, haue iustly procu-
 red this woꝝ by plage, wber

in

in like a byle, and wretched
 cattife, I am entangled,
 But thou (O most mercy,
 full and louinge Father, y
 art alwaies ready to shew
 mercy, to the repentant sin
 ner, which hast promised to
 put all my offences, and mis
 derdes, out of thy remem
 brance, whensoever I re
 pent, from the bottome of
 my hart: haue mercy vppō
 my miseries, and release
 me of this aduersitie, which
 hath.

hath two they chaunced by
 reason of the innumerable
 multitude of my sinnes.
 And if it be thy good will
 and pleasure to prone me
 more narrowly, with con-
 siderations, or any other kind
 of affection, that thou wilt
 lay on me, then be comforted,
 most mercifull Father, be-
 arme mee wth the spirit
 of patience, & I praye thank-
 fully, & willingly to embrace
 the crosse of affliction w^{ch} thou

it

it hath pleased thy diuine
Maieſtie to lay vpon me.

that I murmur not at thy
workes, neyther blaſpheme
thy name, when I am in
miſerie, but that I maye al-
waies haue in mynde, that

thou art a meritiſull iudge,

and a reuenger of iniqui-
tie, to whome onely it be-
longeth, to ſhew ſonne

to hells, and to riſe up to
heauen againe where, with

thy ſonne Jeſus Chriſt and

the

the

the

the holy Ghost. &c.

A prayer against
temptation.

O Lord Jesus Christ, thy
valiantly defence, and pro-
tector of our estate; the hope
and confidence of all them, that
leepe in the baile of thy
wicked worlde, which by
the merites of thy most pre-
cious death, & passion, dost
ouercome death, and tri-
umpest

mynphett ouer the king ther
 of, in the heauenly king-
 dome: geue strength, vnto
 vs feeble, and impotent sin-
 ners, against the roaringe
 Lyon, whiche continually
 wandzeth aboute seekynge
 whom he may deuoure, en-
 denouringe alwayes wyth
 subtyll awaitinges & strong
 temptations, to withdraue
 our myndes, from the faith
 which we haue in thee of e-
 uerlastinge lyfe, into a re-

B. j. pꝛobate

probate fence, to generall
 felmes up to the ~~un~~ ^{un} ~~der~~ ^{der} ~~stand~~ ^{stand} ~~ing~~ ^{ing} ~~and~~ ^{and} ~~affections~~ ^{affections} of the flesh
 to uncleannes, Idolatry,
 innumerable other like
 hominations, that are chief
 aduersaries and enemies
 to the spirite of truthe and
 vnderstanding. Thou ther
 fore that art the immacu
 late Lambe, & vanquisher
 of sinne, death, and hell,
 geue vnto vs thy little sheep
 the strength and vertue of
 thy

thy spirit, that being in our
 owne selues weake, and fe-
 ble, and in thee, strong and
 valiant, we may be able to
 withstande and subdue all
 the assaults of the Deuill,
 your ghostly enemy may
 not triumph ouer vs, but be-
 ing conquered through thee,
 we maye geue thanks to
 thy mercy, which neuer lea-
 ueth them destitute of suc-
 coure, whose onely confi-
 dence, and assistance, is repo-

sed
 R. G.

sed in the sure defence, and
 sauergerde of thy mercy
 Thou knowest, O Lord,
 we are but earth and ashes,
 subiect to corruption, & mor-
 talitie, the flesh euer rebel-
 ling against the spirit,
 whereby we are alwaies
 moze prone, & apt to runne
 the carles race of ignorance
 and iniquitie, then to frame
 our steppes in the narrow
 and strayte path of vertue,
 and vnderstanding. Ther-
 fore

fore, illuminate we besech
 thee, our blinde eyes, with
 thy light of thy heauenly spirit,
 that abboꝝring thy woꝝkes of
 darkenes, and pꝛeuaylinge
 against all temptations of
 the woꝝlde, the flesh, and the
 Deuill, we may be wholie
 bent to serue thy diuine Ma-
 iestie, in truthe and vnder-
 standing, sauinge alwayes
 an assured hope of a gloꝝy-
 ous resurrectiō on thy right
 hand, wher we may be per-
 fect. fakers
 R. ij.

takers of that ioyfull
 tence of life, whiche thou
 wilt pronounce to all them
 that shall inherite that hea-
 venly kingdome, with the
 our onely redeemer, and
 Saviour. To whom with
 the Father, and the holy
 Ghost. &c.

A prayer for the obtay-
 ning of wisdom.

O Almighty Lord, & most
 mercy.

mercifull Father, the foun-
 tayne, and wellspring of all
 beauenly gifts, and graces,
 geue me wisdom to knowe
 what thy will and pleasure
 is: for I thy seruant and y
 sonne of thy bád mayde, am
 a feeble person, engendered,
 and created of the fragile
 substance of the flesh, en-
 uironed round about, with
 the darke shadowe, & boyle
 of ignoraunce, & by meanes
 thereof the beames of my
 K.iiii. mind

mynde are so obscurely
 eclipsed, that I cannot once
 looke vp vpon the brightnes
 of thy diuine Paierie, nor
 exerceise my selfe at all in
 contemplation of the mi-
 series of thy beauefly word,
 and promises, whereby I
 might save my soule from
 hell. Inspire therfore (most
 mercifull Father) my dull
 and beaue mynde, with the
 light of the true wisdome,
 and not with wo, loy, wit,
 and

and policy onely, which concerne humayne affayres, but with the true vnderstanding of the sacred scriptures wherein thou hast made a faithfull promise of eternal saluation. to all them that hartnedly beleue, that Iesus Christ, is the sonne of God, and the onely redeemer of all mankind. Thou knowest, O Lord, that my dull capacite is farre to grosse, to attaine to y know
 h. v. ledge

ledge, and understanding
 of thy iudgements, & lawes:
 for I am but mere corrup-
 tion, and of a most filthy
 nature. And then how can
 I that am but earth, and
 ashes, touching the means
 of thy blaine in iustice? For
 by no means, except
 motion of thy spirite shal
 in me be wrought, and
 stirring up me in the
 way of truth, and under-
 standing, whereby I may be
 saved.

wayes

wayes inflamed, to medi-
 tate vpon the promises, con-
 tained in the holy Gospell
 wherein thou hast promy-
 sed everlastinge lyfe, to all
 those that with a stedfast
 fayth beleue, & by the meanes
 of Iesus Christ, his passion,
 they haue obtained the re-
 mission, of their sinnes.
 As whom with a faithful
 and the holy Ghost, be all
 comfort, and glory, now and
 evermore. Amen.

A

A prayer agaynst the
aduersaries of the
truth,

Almighty, and most mer-
cifull Father, which art
the way, the truth, and life,
deliuer me from the hands
of them that imagine mi-
chiefe, and thinke vpon he-
ceyt all þe daye longe, whose
tongues are more sharpe then
a two edged sworde, and
payson

poyson of Aspes is vnder
 their lippes. Beholde, most
 mercyfull Father, from thy
 heauenly throne, thy vine-
 yard which the Boare con-
 test vp, and neuer sufferst
 thy tender branches to spring
 aboue the ground, but as
 fast as they bud fourth, he
 spoiles them, not suffer-
 inge the same to attayne to
 their full maturitie, & per-
 fect ripenes. Arise O Lord
 and reuenge thyne owne
 cause

cause, how long shall thy
 losy sleepe, for euer: Re-
 member the afflictions of
 thy seruantes, that are op-
 pressed with the tyranny of
 Pharaos, and ouerladen with
 the intollerable burthen of
 the Egyptian taskes. Thou
 seest our misery, and thou
 dost see, and how we are eu-
 ery day, in danger to be be-
 come of the enemy. And
 for thy sake onely, we
 suffer reproch al y day long.

A

A ryle therefore O Lorde,
 like a mighty man of warre
 and as a stout gyant refre-
 shed with wine. Take
 downe, and behold, howe
 thy flocke is scattered a
 broad, by meanes of the
 outragiousnes of the wolf,
 who continually seeketh to
 rote out, and utterly to ex-
 tinguish the name of Iſrael.
 Take Armes in hand, and
 strike in thyne owne cause,
 and confounde thyne ene-
 mies

myes, with the fire of the
 heavy displeasure. We shall
 the poore dispersed flocke,
 be reduced againe at last
 to one fould, and singe
 continuall prayes to the,
 authoꝝ of our libertie, and
 our auenger. To whom
 with the Sonne and the ho-
 ly Ghost, be all honoꝝ and
 gloꝝy. ac.

A thanks geuing to God
 for his benefites.

The

WEE render vnto thee,
(most merciful father)
immortall thanks, for the
manifould & dayly benefits,
which thou of thy mercie,
without any desert of ours,
hast most aboudantly pou-
red vpon vs, since the time
it pleased thee to inspire in-
to vs the breath of lyfe, fra-
minge our corrupt bodyes
in forme of thine own like-
nes, placing vs in thy plea-
sant Paradise, there to re-
L. j. magno

mayne in most happy and
 fortunate estate, if through
 the subtill allurements of
 Satan, our ghostly enemy
 we had not transgressed thy
 commandements. We
 thanke thee, also, most mer-
 cyfull Father, for that whil
 we were condemned by our
 owne transgression, in our
 great Grandfather Adam,
 thou of thy fatherly love,
 and naturall compassion,
 thou haddest on mankinde,
 didest

willest send down, thy onely
 begotte Sonne Iesus Christ
 to take our corrupt Nature
 vpon hym, and to humble
 himselfe to the shamefull
 death, of the Crosse, thereby
 to redeme vs wretched sin-
 ners, from the bondage of
 hell, whether for our diso-
 bedience, we were iustly
 condemned: and to pay the
 ranfome of our offences,
 whereby thy wrath: that
 was worthily inflamed a-
 gainst

gainst vs, might be appea-
 ed, and we lost sheepe at last
 recōyled to the our pitifull
 pastoure, & most mercifull
 Father. We yeld the also
 immortall thanks, most
 mercifull Father, for that
 it hath pleased the to re-
 ueale thy holy Gospell unto
 vs, by thy Sonne Iesus
 Christ, whereby we might
 obtayne remission of our
 sinnes, and through faythe,
 might haue a sure confidence
 that

that by the merites of Iesus
 Christ bys passion, we are
 deliuered from the intole-
 rable curse of the lawe, and
 are made partakers of that
 heauenly kingdome, prepa-
 red for vs since the founda-
 tion of the worlde. For these
 thy most bountifull gyftes,
 and all other thy benefites,
 dayly and hourly powred
 vpon vs, we hartely thanke
 thee, most louing and mer-
 cifull Father. Beseeching

A. lil.

the

that that thou wilt gene to
 grace, through the operatio
 of thy heavenly spirit in our
 myndes, so to order our life,
 and conuersation, that we
 walke in true holines, and
 sincerity of hart, behauing
 our selues so circumspectly
 in this wretched world, that
 at the last day, we may be
 found faultles, and be recom
 ned into the number of the
 to whom this isfull sen
 tence shalbe pronounced:

Come

Come ye blessed of my Fa-
 ther, possesse y^e kingedome,
 whiche was prepared for
 you, from the beginning of
 y^e worlde. To which king-
 dome, we besech thee, most
 mercyfull Father, for the
 merites of thine onely sone
 our Saviour Iesus Christ,
 to bring vs speedely out of
 this vale of misery, and so-
 rowe: where with the soci-
 etie of y^e elect, we may singe
 prayes to thee our moste
 L.iii. meret-

mercifull father, worlde
without ende : To whom
wth thy Sonne Iesus Christ,
our Saniour, and the holy
Ghost, th^{re} in unitie, and
one in trinitie be all ho
nour, glo^{ry}, power, domi
nion and might, from thys
time forth for evermore.

A prayer to God the
Father.

O Almighty, and most
mercifull

mercifull God, the Father,
 eternall, which hath bene
 from the beginninge, and
 so shalt remayne world w
 out end: Thou that createst
 all living creaturs, and last
 of all man, breathinge the
 breath of lyfe into them, by
 a naturall instinct, and dis-
 position, every thinge to so-
 lowe his owne kind, saving
 man only aboue al the rest,
 whome thou hadest formed
 after thine own image, and

L. b. indued

indude hym wyth reason,
 moze then naturall, whereby
 he might discern the good
 from the euill, and learne to
 eschewe suche thinges as
 might be hurtfull vnto him.
 Euen he I say aboue all the
 rest, transgressed the com-
 maundementes of thy Ma-
 iestie, inclining to his olu-
 bustes and affections, with-
 out any regards or feare of
 thee, his onely Lord & ma-
 ker. Wherby he was ex-
 pelled

pelled out of the garden of
 Eden, that place of pleasure
 where once thou hadest pla-
 ced him. But (Oh) what
 thanks shall we yeld unto
 the, (most mercifull and lo-
 uinge Father, that diddest
 doubtles, of thy infinite
 mercy, and fatherly love,
 to waite vs, to sende downe
 thyne only begotten sonne
 Iesus Chyist, to be our re-
 deemer, and saviour, to re-
 lieue vs out of the mouth of
 hell,

bell, whither our obone de-
 serts had woꝛthely condem-
 ned vs? we will singe a
 psalme of thankes geuing,
 and woꝛship toward thy ho-
 ly temple. For what other
 rewarde are we able to geue
 vnto thee, that maye in any
 respect woꝛthely counter-
 baile the least sparke of thy
 fatherly pyttie, and kinde-
 nes? surely none. For of
 our owne selues, we are not
 able so much as to thinke a
 god

god thought, without the
 motion of thy spirit, much
 lesse to doe any suche good
 worke, y^e might be answer-
 able to the innumerable
 multitude of thy benefites
 alwayes bestowed vpon vs
 Accept therefore, (most mer-
 cifull Father,) our sacrifice
 of thanks geuing, & bowe
 downe thine eare to our hu-
 ble petitions that proceede
 from vnsayned lippes. And
 sith it hath pleased thy di-
 uine

vns Maieſtie, to giue vp
 thy onely begotten Sonne
 Jeſus Chriſt, to the death
 of the Crolle, for our redemp-
 tion, vouchſafe, O Lord, to
 direct our myndes, in the
 way of thy cōmandments
 that we may partly ſeeme
 worthy of the inestimable
 price of ſo great a benefite,
 as the ranſome of our ini-
 quitie hath coſt: and kepe
 eyes of our mynds alwaies
 waking, that we fall not a
 ſleepe

sleepe in sinne, as they doe,
 which haue no hope of resur-
 rection from the dead. En-
 gender in our hartes the
 true zeale of thin vndefiled
 word, and religion, that we
 maye bee alwaies medita-
 tinge vpon thy promises, &
 not founde idle, nor vnpro-
 uided when the good man of
 the house shall come: but y
 we may be found wakinge
 in thee, with plenty of oyle
 in our lampes, as the sene
 wise

wise Virgins had. O praye
 us nere unto the, by the o-
 peration of thy heavenly
 grace, & heare our prayers,
 forgiue vs our offences, co-
 fort vs in our afflictions, &
 forgiue our enemies, as we
 hope to haue forgiveness of
 all our sinns at thy hands, by
 the merites of our Saviour
 Iesus Christ, let not myne
 enemies triumph ouer me,
 nor þe roaring Lyon deuour
 me, but protect me alwayes
 most

most mercifull Father, vnder
 thy shadow of thy winges
 that I may strongly & con-
 stantly withstand his inua-
 sions, by thy vndoubted hope,
 and confidence that I haue
 reposed in thy mercy: And
 graunt that I maye die in
 thy true fayth, and rest with
 thee, in thy everlasting king-
 dome. To whome with the
 Sonne Iesus Christ, and thy
 holy Ghoste: be all honour
 and glory for ever & ever.

M.j.

A

A prayer to God
the Sonne.

O most mercifull Iesu, and
onely Saviour of all ma-
kynde, whose love to vs all
was so pure, and vnfayned,
that thou didest not denie to
take our flesh vpon thee, and
to submit thy selfe to the
death, in offeringe vp thyne
owne bodye, as a sweete
smelling sacrifice to appease
the

the indignatiō of thy father,
 who was woꝛthyly inflam-
 ed foꝛ the transgression, and
 breach of his holy cōman-
 dements . O swete Iesu,
 the onely authoꝛ of our sal-
 nation, our most loving me-
 diatour to thy father, haue
 mercy vpon me, and cast me
 not away whome thou with
 thy precious blood hast
 redeemed: O reiect me not,
 foꝛ I am the price of thy pa-
 sion, thou with the effusion

Ps. y.

of

of the most precious blood,
 hath payd the ransom of
 mine iniquitie, and made a
 full and perfect satisfaction
 for my offences. O then
 looke downe vpon my misde-
 ries, consider my distress:
 Behold the hell that tormenteth
 my conscience, as often
 as I call to remembrance,
 my life so wickedly past,
 and the innumerable mul-
 titude of my sinnes, which
 are more in number then the
 heares

beares of my head, oꝝ the
 sandes of the Sea. Geue me
 grace, to repent my wicked
 lyfe, with Mary Magdalen,
 and to wash thy face wyth
 the moysture of my teares
 and lamentation. Geue me
 grace, to be soꝝy foꝝ my sins
 and to weepe with Peter, &
 to crye with the these, That
 hanged on the right hand, at
 y time of thy passion. Lorde
 remember me when thou
 comest into thy kingedome.

¶.vi. D

O geue me grace to call my
 selfe to remembzaunce, to
 examine mine owne consci-
 ence, to recount the number
 of my sinnes, and to cast my
 selfe flat prostrate at y^e feet
 of thy mercy, betwaxing
 my sinfull lyfe, with many
 a river of teares, to acknow-
 ledge mine own wickednes
 vnto thee, to craue remission
 of my faulces, and by the
 continuall teares of repen-
 taunce, to recouer thy fa-
 uour

noor againe, and to die ther
 in. Geue me grace to leade
 a newe lyfe, to put of the
 person of Adam, and to bee
 regenerate and new borne
 in thee, my Lord and Sani
 our. Geue me grace, sweet
 Iesu to cry *Peccavi* with Da
 uid, and vnsaynedly to la
 ment my sinnes. Geue me
 grace sweet Iesu to retorne
 againe with the prodigall or
 lost Sonne, and to crye: Fa
 ther, I haue sinned agaynst
 M.iiii. heauen

heauen and against thy an-
 I am no more worthy to be
 called thy sonne: make me
 as one of thy byrd seruaunts.
 O sweete Iesu haue mercy
 vpon me, and forgiue me my
 finnes, renew a right spirit
 within me, wash me with
 hope, and I shalbe made
 whiter then snowe: for
 vnto thee belongeth mercy,
 and with thee is plentiful
 redemption. O thinke not
 vpon y offences of my youth
 where.

wherein I haue raunged
 to much at randon, lyke an
 vnbzideled coult, neglecting
 the way of vnderstandinge
 and loathing the path of thy
 comāndemēts. I acknow-
 ledge freely, y if thou shold-
 est deale with me according
 to iustice, I haue deserved
 eueralasting death, neyther
 should I be able to abide thy
 sharpe iudgemēt, but should
 synke downe into the botto-
 les dungeō of eternall dam-
 n. v. nation

nation. But hauinge a sure
 and certayne confidence, ly-
 ed on the anker, o; hould, of
 immoneable sayth, I do
 doubredly beloeue, that by
 thy merites, I am made par-
 taker of euerlasting lyfe, be-
 ing freely iustified, with ab-
 solute remission of all my
 synnes, sence the first borne
 of my Patimtle. Which
 sayth, I ground neyther on
 the merites of any mortal
 man, neyther vpon any
 with

with Pardons, or Indulgences,
 but onely vpon thee, my Lord
 and Saviour, who with thy
 most precious bloodshedding,
 hast payde the price of my
 iniquitie, and suffered thy
 glorious body to be mangled
 and torne for my transgressi-
 on. Give me grace, Awake
 I pray, so to order the reſte of
 my lyfe, as become to a true
 Chriſtian to doe, walking
 in the light of thy holy Gos-
 pell, & eſchewing y^e woorkes
 of

of darkenes, behanings my
 selfe obediently to my supe-
 riors, louingely to my fe-
 lowes, and courtiously to
 myne inferiors, bearing
 no grudge in my conscience,
 offering wꝛonge to no man,
 but patiently to suffer iniu-
 ries without desire of re-
 uenge: forgeneinge every
 man, whatsoeuer hee hath
 donne against me, as I my
 selfe would desire to be for-
 geuen of the my sweet
 friend,

about, and onely redeemer.

Geue me grace sweete Iesu
 to perseuer in my faith till y
 end, that all myne actions
 may be done in the name
 of Iesu, and all my thoughts
 vpon Iesu, both at my down
 lying, and vp ryng, all the
 terme of my lyfe, and at the
 very instant of death, when
 I fetch the laste gaspe, my
 mynd may be withdrauen
 with no idle or phantastical
 cogitations, but continually
 exerci

exercised in the meditation
of the sweete and comforta-
ble name of Iesu, Iesu, Iesu.
To the, sweete Iesu, with
father, and the holy Ghost,
be all honoꝝ and gloꝝ for e-
uermoꝛe. Amen.

A prayer to God the
holy Ghost,

O Holy, and blessed spirit,
which being true, & ever
lastinge God, with God the
father,

father, and God the Sonne,
 proceedest from the both co-
 equall in deytie and dignitie
 of person, which art the one,
 ly comforter of them y^e tra-
 uayle in this earthly Pil-
 grimage, and by thy heauen-
 ly wisdome directest them y^e
 right way, to attaine to hea-
 uenly vnderstandinge of the
 will of God. Quicken, most
 holy sprite, by thy heauenly
 breath, the myndes of them
 y^e afoze were dead thzough
 sinne,

Anne, make mery the harts
 of þe saythfull penitēt, bring
 into the way of truth, all such
 as haue erred, and wandred
 astray in the bale of error
 and ignorance, comfort
 the soules of all them that
 hunger & thirst, after righte-
 ousnesse, and suffer perse-
 cution for the Testimony of
 the Gospell, enrich the plea-
 tiously with heauenly graces
 which praye vnto the in the
 name of Iesus Christ, our
 onely

only mediator, & redeemer.
 Purifie our hartes, we be-
 sech thee, with the fire of thy
 loue, that all y^e course of our
 fraille and mortall life, may
 be directed by thy heauenty
 motion, as with an installible
 rule and compas, that cannot
 lightly erre. Purifie in vs
 all worldly care, carnall
 lustes, concupiscence, coue-
 tousnes, wrath, gluttony,
 pryde, and all other sinfull
 inclinations, that may w^oth.

Ps. Drawe

Drawe vs from the contem-
 plation of thy glorious beiste.
 Renewe our spirites wthin
 vs; that we may seeme rege-
 nerate, & new borne as in-
 fantes, and illuminate our
 myndes, wth thy heavenly
 benefites, and spiritvall gifts
 that our bodies may be made
 thy temples, wthout spot, or
 blemishe, at that dreadfull
 daye when every man must
 yeld account of the woꝝkes of
 his body. Leade vs into the
 way

way of truth, and suffer, be
 not to be caried away, wpth
 diuers and strange doctrin,
 but alwayes to remayne in
 that doctrine whereof thou
 art the authoꝝ: and boughse
 to strenghten our myndes in
 the same, that if an Angell of
 beauen should teache any o-
 ther doctrine, then that which
 thou hast already taught, we
 may not beleue him, but who
 soeuer pꝛeacheth any doctrin
 contrary to that we haue re-
 ceaued,

A. y.

ceaned, we may houlde him
 accursed. Strengthen our
 soules, against all assailes, of
 our ghastly enemy Sathe,
 and his chiefe minister, *An-
 christ*, & seeketh by all meanes
 possible, to remoue the foun-
 dations of our fayth, and to
 pull the word of truth out of
 our hartes, and to thow us,
 headlonge, into the dungeon
 of erreure, and ignoraunce.
 Strengthen vs against y^e vaine
 allurementes of the wicked
 world,

woeld, and against all vnckeā
lustes of the fleshe, that wee
beinge replenished wyth thy
holy bzeath, may bee founde
pure and sanctified in thee,
and doe those thinges onely
that may be acceptable in thy
sight. To whome, with the
father, the Sonne and the
holy Ghost: be all honoꝝ and
glōꝝ, now & soꝛ euer Amen.

A prayer to the blessed
Trinitie.

P.iii.

¶

O Most glorious, & blessed
 Trinitie, the Father, the
 Sonne, and the holy Ghoste,
 thre persones, and one God,
 onnipotent, and everlasting
 without beginninge, or en-
 ding, whome we doe confesse
 to be one in trinitie, & thre
 in unitie, haue mercy vpon
 me, saue me, and defend me,
 from all myne enemies both
 bodely, and ghostly, & by thy
 mercifull goodnes, and clea-
 mency

mency, vouchsafe so to direct
 my mynde, in the way of thy
 commaundementes, that all
 my doinges may be accepta-
 ble befoze thee, which art the
 God of my strength and my
 saluation. I beseeche thee also,
 moste blessed and glozyous
 trinitie, that those sparkes of
 fayth, that by thy heauenlie
 grace are already planted in
 my hart, may by the operati-
 on of thy diuine bzyeth with-
 in me, euery daye more and

R.iiii. more

more enflame, & by continuall
meditation of thy holy scrip-
tures, increase mightily with
in me, to the suppression of
vice, and aduancement of
vertue: wherby I may walke
worthy of that profession,
wherevnto thou haste called
me: walking in the same, w
true zeale, and simplicitie of
hart, all the dayes of my life.
I beseech thee also, (most blef-
sed Trinitie,) that thou of thy
accustomed mercy, and love,
wilt

wilt make perfect in me, that
 god worke, which thou haste
 begonme, and leade me in all
 truth, and godlynes, hauing
 my mynde alwaies fixe vpon
 thee, my moste louinge and
 mercyfull Father, cause me
 alwaies to thinke, and speake
 and to doe those thinges, that
 may be acceptable to thee, &
 restrayne my tonge, from all
 idell and vn honest talke, be-
 cause, that at y dreadfull daye
 of iudgement, I am to render

R. D.

an

an accompte, of euery idell
 word, that I haue spoken du-
 ring the terme of my former
 lyfe. kepe my hart, and body,
 my senses, my doinges, my
 talke, and communication in
 thy holy lawes, & in y^e workes
 of thy commaundements. Gene-
 me grace, to leade an vpright
 lyfe, wthout offence to my
 b^rethren, obedient to myne
 elders, louing to all sortes, &
 degrees, enuious to no man,
 but framing my lyfe vpright.

ly and innocently my conuer-
 sation orderly, & honestly, my
 doinges circumspectly, & ver-
 tuously, hauing thy feare be-
 fore myne eyes, in all my
 thoughtes, dedes, and words,
 when I lie downe, and when
 I ryle vp, at my last end, and
 euer moze Amen.

A prayer before the recea-
 uing of the communiō.

O Sweet Iesu, the Sonne of
 the

the euerliving God, y^e gauest
 thy body, to be cruelly tormen-
 ted, to the death, to deliuer and
 redeme me most miserable &
 wretched sinner, y^e by y^e lawe
 was dead in iniquitie, & sub-
 iecte to the misery of eternall
 damnation: haue mercy vpon
 me, poore miserable wretch.
 whome the multitud of myne
 offences doeth, so terrifie, and
 bringe into such meere despera-
 tion, that I dare not once looke
 vpon the brightnes of thy
 glory.

glory, nor presume to present
 my selfe befoze thy deuine
 Maiestie, in hope to obtayne
 remission of my sinnes, but de-
 pending onely vpon a sure faith
 in thee, my Lord and Saviour
 by whose death and passion, I
 am assuredly informed by
 faith, that I am freely iustified,
 with absolute remission of all
 myne offences. Wherefore I
 most humbly appeale vnto thy
 Throne of mercy, crying with
 the Publicanne, Lord haue
 mercy

mercy p^{ro} me, thy mercy p^{ro}
 don my faultes, bynde by my
 woundes, and poure in thy
 sweet oyle, like a good Sama-
 ritan, whereby I may be puri-
 fied, and purged, from these
 naughty tares of sinne, which
 haue plowed me, even as a Ra-
 dowe, soloweth the body, from
 the berye instant of my pati-
 uitie. I come as an abject
 wretch, and reprobate to thee
 art the mediator and interces-
 sor, to reconcile me, to thy fa-
 ther

ther, (from whose fauoure I
 fell foꝝ transgression of his co-
 maundement, in my greate
 Grandfather Adam:) moſte
 humbly deſiring the, to heale
 myne infirmitie, and ſickenes
 to waſhe away my ſinne, and
 filthynes, to illuminate my
 blyndenes, to conduct me to the
 right way, that nowe wander
 in the wide deſſert of erroꝝ, to
 comfoꝛt mee, deſtitute of all
 helpe and goodnes. I confeſſe
 moſt ſweete ſauiour, that I
 am

am but earth and ashes, a con-
 fused *Chaos*, and lumps of sinne,
 and of my selfe not worthy to
 loke vp toward heaven, much
 lesse to presume vnto thy holy
 table, to the communication of
 that most blessed Sacrament
 of thy body, whereof whoso-
 uer eateth worthily, with a
 stedfast and immoueable faith
 in thee, hath everlasting life:
 but whosoever eateth thereof
 unworthily, (as *Judas* did)
 eateth his owne dampnation.

Where.

Wherefore although I come
 hither an unworthy sinner, be-
 ing polluted both in body &
 in conscience, yet reposing my
 whole faith, and confidence
 in the merites of thy passion
 I have presumed to come to
 thy table, to be made parta-
 ker of that unspeakable be-
 nefite of thy death, feeding
 outwardly vpon materiyall
 bread, but inwardly by faith
 vpon thy blessed body: the
 bread representing a perfect

D. J. figure

figure and remembrance
 of thy body, and the blood
 of thy blood, which was
 shed upon the Crosse for my
 redemption. Give me grace
 I wote Jesu, to confesse my
 sinnes with the Publican,
 and to crye, Lord be merci-
 full to me a sinner: and
 with Mary Magdeline, I
 may walke thy fete with
 teares of repentaunce, geue
 me grace, to reconcile my
 selfe to my brother, while he
 is

In the way, to traine
 mine owne conscience, and if
 in doubt I haue offended a-
 ny man, first of all to desire
 forgiveness at the hands of
 thy beate Maestie, and
 next of him whome I haue
 trespassed: I my selfe to for-
 geue all men, whatsoeuer
 they haue done, said, or ima-
 gined agaynst mee, euell as
 I hope to haue remission at
 thy fathers handes, of all
 myne offences, by the me-

D.g. rites

rites of the motions, desires
and passion. Wee are come
to search my conscience to
narrowly, that if any one
scruple doe strike in my
mynde, I may humbly con-
fesse it, before the face of thy
majesty, craving pardon ther-
of, with grace necessary to
leade a newe lyfe. What
with a pure hart, and cleare
conscience, confessing my sinne
from y^e bottome of my hart.
I praye this daye, receaue

Barra,

Sacrament of the precious
 body and blood, to my soules
 health, that thou from hence-
 forth mayst dwell in me, &
 I in thee for ever, whereby
 I may obtayne, and attaine
 to that longe desired rest,
 whereto the race of all true
 Christians tendeth, that is
 everlasting lyfe, in that hea-
 venly Ierusalem, where all the
 elect Saintes shall live for
 evermore, to do the worship
 unto thee, in the which place we
 shall dwell
 D. iii. till

till it shall see me come to the
 Spauell to shewge & counsell
 of my sayes in this deale. I
 humbly desire the, (most
 sweete Saviour,) to adme
 me to the communion of the
 Supper, that I may be recei
 thy to be accompted a mem
 ber of the mycricall bodie
 here in earth, among & num
 ber of the chosen Sayntes
 in the congregation. And af
 ter the receit of the happy
 blood, vouchsafe I beseech
 thee,

the, to illuminate the eyes
 of my hart with the light of
 the beauenly spirit, that Sa-
 tha enter not into me, as he
 did into Judas, but graunt
 that the rest of my lyfe may
 be so ordered, that sinne may
 be subdued in me, thy glory
 abounded, thy paine embra-
 ced, and thy holy commendation
 bementes studiously follo-
 wed, through the merites
 of thy passion. Amen.

1798

D.iii.

A

A thankes geving after
the receauing of
the Cōmuniō.

I Rēnder moste hartie and
infinite thankes, unto the
Sweete Iesu, for thyne in-
speakeable goodnesse, because
thou hast fed us this day in
thy most precious bodie, and
bloude, in the Sacrament
wherby I am iustificed, and
inmoueable and constant.

A. iii. Q. sayth

sayth in thy grace and pas-
 son, being made an undi-
 scipled member of thy church. A
 Temple for the holy Ghost,
 and a fellow heire and parta-
 her in thy glorious king-
 dome, in the bosome of A-
 braham, where the spirites
 of the elect shall rest for e-
 uermore. Grant therefore
 sweet Jesu, that this Sacra-
 ment which I haue receaued,
 was through the operation
 of thy holy Spirit, become

D. b.

a

a purgation, and deliverance
 all my sinnes, a protection
 against the agaynst my
 sinne, a preparation, and
 preservation against
 temptatione of Satan, a
 mean of restraint
 of the lusts of the
 flesh, a defence against
 troubles and adversities,
 finally a perfect medicine
 of life, and a continuall
 maintenance of my
 possession of paradys.

I stande in assured hope of
 eternall saluation, with free
 iustification, and remission
 of all my finnes. So that it
 may conduct and guyde me
 in the way, and when I am
 out of the way, it maye re-
 duce me; when I slide it may
 uphold me; when I fall it
 may raise me up agayne:
 when I live, it maye be a
 salve to my soule: when I
 am weake it maye strengthe
 and confirme; when I am
 in

in darkenes, it may shew
 me, wth the light
 true sayth, and understan-
 ding. Let p^recensing this
 of excuse so effectuell an-
 p^revation in my hart, that I
 never loye in other comfort
 but in this, that I trust in
 other chastenes but this, I
 never seek other place of
 refuge but this, y^e my soule
 be enanoured wth no other
 love but this, that I trust
 for no other succoure but
 this,

that I trust in none o-
 ther but in thee, myne onely
 Lorde and redeemer, who
 bidest not denie, to haue thy
 most pretious body scour-
 ged, and mangled, and thy
 blood to be shed most abun-
 dantly, for my sake: where-
 by I might be brought from
 error, to truth, from igno-
 rance, to vnderstanding, fro
 darkenes, to light, from va-
 nitie, to veritie, from mo-
 talitie, to immortallitie, fro
 corrup-

183
corruption to incorruption,
from damnation to iustifica-
tion, from eternall death to
the incōprehensible love &
eternall lyfe and salvation.
To the swete Jesus, with
the father, & the holy Spirit
be all honour, & gloze from
this tyme forth for ever
more, worlde without ende.
Amen.

A prayer to be said whe
ye take a iourney by
lande.

O Almighty Lord, & most
 mercifull father, & watch-
 man of them that sleepe, the
 physician of them that are
 diseased, the comfort of thē
 that are afflicted, the gardner
 and protectoꝝ of them that
 are in any danger, oꝝ ad-
 versite, bouchsafe, & beseech
 the, to sende downe thyne
 heauenly Angell, to be my
 guide, conductoꝝ, and leader,
 in

in the way where I walk
 that by thy gracious protec-
 tion, I may be defended from
 all myne enemies, both
 Chastly and bodily, & from
 all perills, or dangers, by
 any extraordinary means
 may befall me, if I be alone
 without company, kept my
 minde free, from all mem-
 orable phantasies, and con-
 cogitations, that may with-
 drawe me from the medita-
 tion of thy heavenly word,
 and

and let al my thoughts con-
 sist in the contemplation of
 thy comfortable promises,
 and commaundementes. And
 if it so chaunce that I tra-
 uayle in the companie of o-
 thers, I beseeche thee, so to di-
 rect my tonge, that no word
 of ribaldrie, or unhonnest
 talke proceede out of my
 mouth, but that al my com-
 munications, thoughts, and
 deedes, may tend to the ad-
 uancement of thy glorie,

Ps. i.

and

and to the edification both
 of me, and all els that shall
 heare it. Send downe, most
 heauenly Father, thy mes-
 senger to conduct me, as
 thou sydst yong Tobias in
 his iourney to Ragas, which
 moste mercifully defended
 him from the iawes of the
 monstrous Fishe, and from
 the power of the evil spirit.
 Thou hast promised, that
 thou wylt at all tymes be
 ready both to heare their
 prayers,

prayers, and minister pre-
 sent helpe to all them, that
 vnfaignedly call vppon thy
 name: encline therefore
 thine eare vnto me, moste
 mercifull Father, whiche
 powre foozth my prayers,
 before y throne of thy mer-
 cie, and vouchsafe to garde
 me vnder the shadow of thy
 winges, that I may safely
 trauaile in trade of my vo-
 cation, without danger of
 anye ghostly enemies, that
 p.g. may

may hurt the soule, or any
 other humaine chaunce, or
 casualty, that may annoy
 the body. Direct, most mer-
 cyfull Father, the proceed
 of my businesse to a happy
 and prosperous ende, that
 I may returne with as good
 and perfect helth, both of bo-
 dy and soule, as I take my
 iourney: so will I pray
 thee, in the congregation of
 righteous, with a Psalm
 of thanks geuing to thy
 name,

name, so, euer and euer. A
men.

A prayer to be sayde when
ye make a voyage by sea.

O Almightye Lorde, and
most mercifull Father,
maker of al thinges, who by
thine insarcheable wyse-
dome dydest create that
mighty globe of the world,
the heauens, earth, sea, and
all thinges els therin contey-

ned:

W iii.

ned : vouchsafe I beseech
 thee to be mine aide, and de-
 fence, in this dangerous
 voyage, whiche I haue pro-
 mised to take, reposing mine
 only trust and confidence in
 thy mercie, to be deliuered
 and preserved from all ma-
 ner dangers, and tem-
 pies, that may happen either
 vpon the sea or on the wy-
 lande. Thou knowest most
 mercifull Father, that all
 those that traueyle by sea,
 are

are subiect to the hazarde of
 diuers calamities, eyther
 to be tossed at the pleasure
 of the winde and waues, ei-
 ther to be dashed violently
 vpon the mayne rockes, or
 to sticke in þ quicke sandes,
 or to be dispoyled both of
 lyfe, and goodes, by the ty-
 rannte of Pyrates. But
 yet what crosse or affliction
 so ever happen vnto me, I
 muste acknowledge freely,
 þ it is but a iust punishment

p.iiii. for

193 mine offenders, learn
 from the firste hom of in-
 nativitie, I have been mis-
 apt and prone, to followe the
 filthy appetite of mine own
 desires, then to exercise my
 self in the true way of that
 undefiled lawe. Notwith-
 standing, what crosse soever
 thou shalt thinke good to lay
 upon me, yea, although I
 were devoured of ϕ want,
 and swallowed downe into
 the depth of the. *bellie,*

bellie, yet wil I not dispaire
 of thy mercie, for thou art
 the same God for ever, thy
 right hand is not shortned,
 neyther is the greatnesse of
 thy power dimynishedde.
 When lonas lay thre dayes
 and thre nyghtes in the
 whales bellie, yet diddest
 thou at last deliver him safe
 and sounde, and sent him to
 preach thy name to y great
 citie of Ninive. Thou art yet
 the same God, thou wast at
 P. b. that

y time, neither is thy power
 abridged at all. Although I
 were neuer so shaken with
 wyndes, turmoyled with
 tempestes, tossed with the
 waues, yea although I were
 bitterly deuoured of the
 Whale, yet art thou able to
 deliuer me from all these
 daungers, yea, from the ve-
 ry iawes of death. To the
 therfore do I make my sup-
 plications, to the do I poure
 forth my prayers, for thou
 onely

onely art the castle of my
 comfort, my bulwarke, my
 watchman, my keeper, my
 defender, the sure rocke and
 hope of my saluation. To
 thee only it belongeth to di-
 rect my course safelye into
 the bair, to protect and save
 me frō the crueltie of h wa-
 ter, to leade me forth, to bryg
 me in, to be my onely stay &
 defence, whether I sleepe or
 wake, liue or die, sincke or
 swim, vpon the waters, as
 well

wel as bpō the land, & brief
 ly in all places, & in al times
 and seasons. Thou knowest
 (most mercifull father) that
 this trade is not of my de-
 uising, noꝛ yet proceeding
 of any humaine inuention;
 but thou of thy mere mercy
 didst reueale the mysterie
 therof to thy seruant Noe,
 in commaundyng hym to
 frame an Arke, that myght
 flete vpon the floods, wher-
 in he and his familie onely
 were

were saved, when all the
world els, for the greatnes
of iniquitie perished altoge-
ther, and were bitterly con-
founded in the waters.

Graunt therfore most mer-
cyfull father, that this vo-
page, whiche I haue presu-
med to take onely vppon a
sure sayth, & assistance in thy
mercy, may turne me to no
damage, or misfortune, but
that I may be safely conduc-
ted, both south and home &
gayne,

gayne, by thy merciful pro-
 tection, and assistance. So
 wyl I yelde thee immortal
 prayes, for thy fatherly be-
 nefites, and my tongue shal
 reco2de the wo2kes of thy
 glory, for ever & ever. Yet,
 (Father) not my wyl, but
 thy wyl be fulfilled. To
 thee with thy Sonne Jesus
 Ch2ist, and the holy Ghoste,
 three persons and one God,
 be all honour and glory, for
 evermore. Amen)

A prayer for Munday
mornyng.

I Kender unto the immortal
fall thanks, most mercy,
full Father, for the sweete
sleep, and comfortable rest
that thou of thy mercy hast
geuen me this night to re-
create my weery limmes of
the continuall labours, and
trayayles, whiche I was
bozne to susteyne. And so

as

as muche, as thou hast com-
 vauced me by thy true
 woꝛde, to redeeme the time,
 and alwayes to be exercised
 in some good woꝛke, and ne-
 ver to spende the tyme in
 idlenesse, I most humbly be-
 seeche thee, that thou wilt
 be so good to keepe open
 with the eyes of thy mercy,
 and by the illumination and
 inspiration of thy heavenly
 spirite, so to direct all my
 counsailes, labours, and
 studies,

studies, that beyng replen-
 shed with thy grace, I may
 so spende this day accordyng
 to thy most blessed wyll and
 ordinaunce, that I may cir-
 cumspectly shunne, and es-
 chewe all suche wayes as
 may prouoke, or kyndle thy
 displeasure agaynst me, or
 that in anye respect, maye
 tende to my neyghbours
 damage. Geue me grace, to
 remoue the bayle of vanitie
 out of my hart, that I maye

D. j.

al.

alwayes haue thy feare be-
 fore myne eyes, lyuing ho-
 nestly, and vprightly in my
 calling, aboundyng in all
 maner good woꝝkes, proce-
 ding from a sounde and vn-
 coꝝrupt sayth, that my con-
 uersation maye be sounde
 pure before thee, without ei-
 ther spot or blemishe, my li-
 uing maye be temperate, &
 modest, with mediocritie,
 and not sauouring of anye
 incontinenzie, or immode-
 rate

rate superfluitie : whereby
 all my doinges maye be ac-
 ceptable befoze thy diuine
 maiestie, to the prayse and
 gloze of thy moste blessed
 name. Steyre vp my mind
 continually, to haue thy pro-
 mises, and benefites in re-
 membzaunce, that all my
 thoughtes, and cogitations,
 may be exercised in the con-
 syderation of them, and not
 fallng backward to my
 wonted iniquitie, as the

D. g. dogge

dogge bfeeth to returne a
 gaine to his vomite, or the
 ſowe that hath bene cleane
 waſhed, to wallowe agayne
 in the myze. Geue me con-
 tinuall quietneſſe of minde,
 without anye veration or
 ſting of conſcience, that I
 maye haue ſome taſte, and
 feeling of thy euerlaſting
 ioyes, that theſe dregges, &
 chaſſe of the worlde maye
 ſeeme lothſome, and ſpitty
 vnto me, in compariſon of
 thoſe

those heauenly pleasures,
that are prepared for the e-
lect since the foundation of
the worlde. To which ioyes
we beseech thee (most mercy-
full father) to bring vs, for
Jesus Christe his sake: To
whom. &c.

A prayer for Mun-
day euening.

Almyghtie & moste mer-
cyfull father, whiche at
D. iij. the

the creatour of all thynges,
 diddest by thy heauyly wil-
 dome o2dayne the daye for
 man to trauayle in, and to
 exercise him selfe in the la-
 boures parteyning to the
 trade of his vocation: and
 the night for vs to rest from
 our dayly laboures, and to
 refreshe our fraile bodyes,
 with some swete and na-
 turall sleepe, whereby we
 myght be y better enabled,
 euery man to labour in his
 calling,

calling, and profession according to thy holy wil, and commaundements: Touch, safe we beseeche thee (moste merciful father) that we thy poore pylgrines, that dayly trauaile in runnyng this our earthly race, in hope to winne the crowne of euerlasting glorie, by y merites of Christe Iesus, may enioy continuall healtb of body, & soule this night & euer, and that we maye be p̄serued
 D. iiii. from

from al temptations of the
 than, who is euer ready, whi
 we be idle, to seduce vs fro
 the our Saviour, into the
 broad way of everlasting
 death and damnation. And
 whesoeuer our bodies take
 their naturall rest, yet our
 myndes maye be alwayes
 bent and fixed vpon the, the
 eyes of our vnderstanding,
 may alwaies watch in the,
 that art our onely Lord and
 moste mercysfull defender.

Gene

Geue vs grace, whensoever
 we lye downe, every nyght
 to examine our conscience,
 and enter into accompte
 of those deedes, whiche we
 haue done the daye befoze,
 and all the rest of our lyfe
 tyme. And if we finde, that
 we haue done any good deed,
 geue vs grace to ascribe the
 same to the, that art the on-
 ly fountayne and authoꝝ of
 al goodnesse, and to acknow-
 ledge freely our stum m.

A. v. per.

perfection, howe that of our
 selues, we are not able to
 thinke so muche as one god
 thought, muche lesse to do
 ny good or godly action, that
 shoulde seeme to procede of
 our owne forwardnesse, or
 aptnesse thereunto: for we
 are nothing els but sinne &
 corruption: and then howe
 shoulde an euill tree bring
 forth good fruite? Agayne, if
 we finde that we haue sin-
 ned agaynst thee, eyther in
 thought,

thought, word, or dede, (as
 we do seuentie tymes seuen
 tymes every day:) gene to
 grace, most merciful father,
 to acknowledge it before
 thy diuine maiestie, & with
 the teares of earnest & vn-
 feigned repentance, to craue
 thy mercy with forgiveness
 both of that, and all other
 crimes and offences, which
 we haue committed against
 thee since the tyme of our
 byrth. Or els if we finde
 that

that we haue by any me-
 nes endamaged our neygh-
 bour, geue vs grace to retri-
 cile our selues, and to cleare
 our conscience, before we
 lye downe, wherby we may
 sleepe both sweetly, & sound-
 ly, in Christ Iesus, without
 any idle cogitatiōs, or phan-
 tasticall dzeames, that may
 disturbe our myndes from
 the meditatiō of thy word:
 and yf we dzeame at all, let
 vs dzeame of thee our mer-
 cyfull

mercifull Father: and such godly lessons and precepts that we haue seene sleeping, to follow & prosecute the same actually, waking. Through Iesus Christe our only mediator and saviour. Amen.

A prayer for Tuesday morning.

[Kender vnto thee, (moste mercifull father) immortall

tall thanks for that thou of
 thy mere mercye and fa-
 therly bountie hast granta-
 ted this night past to be pro-
 sperous and healthfull unto
 me, without any pertorba-
 tion eyther of body or soule.
 And because thou hast pro-
 mised by the mouth of thy
 holye prophetes, that thou
 wylt heare my voyce, when-
 soeuer I call vppon thee by
 faith with humble supplica-
 tions, and repentance of my

finnes:

sinnes: I beseeche thee lyke-
wise, that thou wylt so pro-
sper all myne actions, and
indenuours this present day,
that al thinges that I do say
or thinke, may redcunde to
thy glozie, to the commodi-
tie of my neighbour, & to the
dammage of no man what-
soener, neyther in thought,
woorde, nor dede: but that
all my doinges maye be di-
rected by thy gouernance, to
eschewe sinne, to doe that is
righteous

righteous in thy sight, & at
 all tymes, in all places, and
 in al respectes, to haue a re-
 uerent feare of thee before
 mine eyes, to walke circumspectly
 and so bryghtly in
 my vocation, to put of the
 person of Adam, and to put
 on the newe man, to order
 my conuersation agreeable
 to thy wyll, to serue thee in
 spirite and trueth, with the
 sacrifice of thankes geving,
 and contritiō of hart, to lay
 sure

sure holde on the anker of
 faith, with an vndoubted,
 and stedfast hope of resur-
 rection to eternall life. Al-
 luminate myne eyes moſte
 mercifull Father, with the
 beames of thy heavenly ſpi-
 rite, that I walke not in
 darkneſſe, as the children of
 unbeliefe do, which haue no
 hope to ariſe from the dead.
 Geue me grace to abandon
 all worldly careſulneſſe, to
 tame myne owne luſtes, &

K. J

affect

affections, to do y^e thing that
 is right, and diligently
 walke in the light of thy
 maundementes: For thou
 onely art the true light, thou
 knowest no going downe,
 thou art God from everla-
 sting, & world without end.
 Encrease most merciful fa-
 ther, the gift of faith, that I
 may truely beleue in thee,
 in thy promises made vnto
 me, and that neither by my
 negligence, nor by my in-
 mitie

mitie of the fleshe, nor by
 greatnes of temptation, nei-
 ther by the subtile craftes, &
 assaultes of the deuil, I may
 be driuen from faith in the
 blood of my sauiour Christe
 Iesus. Strengthen (moste
 mercifull Father) my feeble
 nature against all assaultes
 of the woꝛlde, the flesh, and
 y^e deuil, that I may alwaies
 haue a sure confidence in thy
 onely mercie, neuer to start
 away fro thy grace to seeke

R. y.

for

for helpe of man, but conti-
 nually to cleaue to the mul-
 titude of thy mercies, who
 art able to exalt the humble
 and meake, & to pull downe
 the mighty from the throne
 of their pompe and glorie
 Geue me grace to haue the
 in minde, whatsoeuer I doe
 to honoz thee, to feare thee,
 to cal vpon thy name, when
 I am in trouble, and to re-
 pose my whole truste in the
 greatnesse of thy power and
 mercies

mercy, with an assured hope
 to be preserved from all pe-
 rils, both bodily, and ghostly,
 and at the laste when I
 haue ended my race in this
 transitorie pylgrimage, to
 obtaine the crowne of ever-
 lasting ioye, and felicitie, in
 that celestiall Ierusalem,
 whiche thou haste prepared
 for all them that feare thy
 name, since the creation of
 the worlde, throug Iesus
 Christe our saviour, Amen.

R. iij.

A

A prayer for Tuesday
evening.

O Almighty & most mercifull father, I acknowledge and cōfesse, that I am not woꝛthy to lift vp mine eyes towarde heauen, much lesse to presume to present myselfe before thy diuine maiestie, I being but earth and ashes, a lump of sinne and iniquitie, subiect to death &

corruption, if I enter into
 examination of mine owne
 desertes: for y infinite mul-
 titude of mine offences beare
 witnes against me, that by
 mine owne workes I am
 vnder the dreadfull curse of
 the lawe, and in extreme
 danger of everlasting death
 and damnation; for in sinne
 was I begottē, and in sinne
 hath my mother conceived
 me, I confesse that there is
 no goodnesse in me, but am

R. iij. apt

apt & forwarde inclination,
 to eschewe the good, and to
 folowe the euill: to rancke
 after y lustes of mine owne
 desires, to wander awayne
 out of the way of righte-
 nesse, and through my owne
 disobedience, to kinde the
 wrath, & beaue displeasure
 against me, and continually
 to heape sinne vpon sinne, to
 runne a madding after the
 phantasies of mine owne
 minde, and neuer to haue

to

to the voyce of thy cōmann-
 dements. Yet this one com-
 fort haue I, y^e Iesus Christ,
 by his pretious death and
 bloodsheddyng, hath payde &
 the ransome of my iniqui-
 tie, & made a ful agreement,
 and perfect attonement be-
 twene God and man, being
 a continuall intercesso^r fo^r
 me, and a moste louing me-
 diato^r betwixt his father &
 me, to appease his furie, and
 to receaue me into his fa-

A. b. our

uour againe. Therfore most
 merciful father, seeing thou
 haste not denied to geue to
 thine onely begotten sonne,
 to the shameful death of the
 crosse, to redeeme me from
 the bondage of death, & hell:
 Inspire I beseeche thee my
 minde with thy heavenly spi-
 rite, that I maye doe such
 thinges as please thee, and
 turne to kill sinne, with all
 other vngodly lustes & con-
 cupiscence, that I maye be
 made

made a sweete smelling sacrifice to thee, and the temple of y^e holy ghost so: ever, that I may liue vp: rightl^y and honestly in my calling, without rep:ose, ensuing y^e right pathe of thy holy commaundementes. And so: as muche as it hath pleased thee to ordaine the night so: men to rest in, and the day to labour, graunt I beseeche thee most merciful Father, that I may so take my bodily

oile rest, that my soule may
 continually watche for that
 happie and ioyfull tyme,
 when Iesus Chriſt ſhal ap-
 peare for my deliuerance
 out of the miſeries of this
 tranſitorie lyfe. And in the
 meane ſeaſon that I be not
 overcome by any phantaſies,
 dreames or other temptati-
 ons, but maye haue my
 minde, alwaie fixed vpon
 thee, to loue thee, feare thee,
 and reſt in thee for ever.

More

No: reouer that my sleepe be
 not excessive, or ouermuche
 after the vnſatiabie deſyres
 of the fleſhe, but ſo much as
 maye ſuffiſe to content and
 ſatiſſie my feeble nature,
 wherby I may be the better
 diſpoſed to lyue in al goodly
 conuerſation, to the glozy of
 thy holy name, and the com-
 moditie of my neyghbour.
 To thee with the ſonne and
 the hoſy ghoſt, be al honoz &
 glozy for euer & euer. Amē.

A

A prayer for VVed-
nesday morning.

O Almighty & most mer-
ciful father, haue pite,
and compassion vppon the
weakenesse of me thy un-
worthy chylde, and be thou
p:est, and redy (O heauenly
father) to helpe me, & with
thy heauenly spirit to assist
my weake spirite, against
all assautes of the wicked
worlde,

woꝛlde, the fleſhe, and the
deuill, whiche ſtrive conti-
nually with ſayze allure-
mentes and prouocations
to drawe my mynde from
thy commaundementes, in-
to the hurtfull and damna-
ble way of erroꝛ, and ini-
quitie: but myne only ſtay
and coꝛfidence is in the mul-
titude of thy mercies, with
a ſure and certayne hope,
that thou wylt ſo direct my
ſteppes, both this day, and
ener

ever hereafter, that all my
 thoughtes, words, & deedes
 may be found acceptable in
 thy sight, and according to
 the godly line and rule of
 thy undefiled lawe. Where
 fore I beseech thee (heavenly
 father) to shewe thy mer-
 cy upon me, and to prosper
 me in whatsoeuer I go a-
 bout in thy name: so that
 thou geuyng me light, I
 may learne to knowe what
 thinges are acceptable be-
 fore

fore thee, and by the vertue
 of thy grace, I may haue an
 earnest zeale, & desyre to fo-
 llo the same in my life, to
 thy glory, & the commoditie
 of my neighbour. That thou
 being my guide and leader,
 I may walke in the path of
 vnderstanding, and righe-
 onnesse without stumbling
 or wandring astray: for in
 my selfe I haue nothing but
 mistrust, and inabilitie to
 do any thing, y^e maye please
 G. J. thee,

thee, saying only by the mo-
 tion of thy holy spirit in my
 mind, which spirit assureth
 my spirite, that the meane
 to please thee, is a constant
 and immoueable sayth in
 Christe Iesus, with repen-
 tance of my sinnes, and a
 mendment of lyfe, to enioy
 the steppes of equitie, and
 vnderstanding: to cleaue to
 y^e stedfast rocke, of thy hea-
 uenly woꝛde, and promises,
 to loue my neighbour as my
 selfe

selfe, for hereby shall it be
 knowen that we be thy chil-
 dren, if we loue one another :
 to geue ouer my portion to
 thy power, to take vp my crosse,
 and folowe thee, to abounde
 in all maner good workes,
 whiche are the frutes of
 fayth in Christe Iesu. Geue
 me grace, most merciful fa-
 ther, to kyll the budde of
 sinne in my fleshe, to bryde
 myne owne desires, to kepe
 my body in subiectiō, wher-

S. y.

by

* 237 *

237

by I maye be sanctified in
thee, and made an undefiled
temple for the holy ghost, full
of the spirite of trueth and
understanding. And wherewith
hath pleased thee O thy fa-
therly pitie to preserve me
from all perils & dangers,
both of body and soule, this
night, and al the rest of my
lyfe tyme, tyll this present
houre, I beseeche thee also
most merciful father, to pro-
tect me with thy grace, all
this

this daye , & euer hereafter,
 that I may safely walke in
 my vocatiō , with thy feare
 before myne eyes , in all
 things that I take in hand.
 And vouchsafe most mercy-
 full father , so to direct the
 remnant of my course, which
 I haue yet to runne in this
 lyfe, that at the laste I may
 come to dwell with thee, in
 thy euerlasting kingdome,
 and there to haue fruition of
 eternall ioye and felicitie :

℟.ij. through

through Iesus Christe, our
onely mediator & saviour.
Amen.

A prayer for V Wed-
nesday euening.

O Mercyfull Lord Iesu, I
beseeche thee to be fauou-
rable to me, a wretched sin-
ner, that all my lyfe tyme,
haue folowed the lustes of
myne owne minde, and ne-
uer harkened to thy voyce,
Ioh.

wherby I might liue in thy
 lawe, that thou hast appoin-
 ted for me. But alway I be-
 seeche thee, all my sinnes out
 of thy remembrance, washe
 me cleane wth thy pretious
 blood, sanctifie me with thy
 bitter passion and death,
 cleanse me thoroughly, restore
 me agayne to the innocen-
 cie, whiche thou ganest me
 in baptisme, that I may be
 truly regenerate, & bozne
 a newe in thee my sweet sa-
 uour

S. iij.

niour

niour & only redeemer, so
 I maye acknowledge the
 onely the authoꝝ of my re-
 demption, and the principal
 cause of my iustification:
 & to shew my selfe a thank-
 full Samaritane, for that
 thou hast boughsed, by thy
 death and bloodshedding, to
 purge me from the leprosie
 of sinne, and al kinde of un-
 cleannesse: yeelding the im-
 moꝝtal thanks continually,
 for that & all other grations
 be

benefites, which thou of thy
 fatherly liberalitie, & boun-
 tie, vouchsafest dayly to be-
 stow vpon me. And among
 all the rest geue me grace,
 sweet Iesu, to haue alwaies
 in remembraunce thy sincere
 loue, fatherly affection, and
 grations charitie towarde
 me, in that thou hast vouch-
 safed to take my nature v-
 pon thee, to be made man in
 all respectes lyke vnto me,
 (sinne onely excepted) and

S. v.

foz

for my sake to be borne in
 a stable, and as an infant to
 be swaddled in clothes, to be
 swaddled, & laide in a man-
 ger, there to be fed with the
 materiall milke of thy ble-
 sed mother, the virgin Ma-
 rie. For my sake sweet Je-
 su, thou hast susteyned hun-
 ger, colde, pouertie, and ma-
 ny other agonies didst thou
 susteyne for me, most mis-
 rable and wretched sinner.
 Thou hast suffered thy selfe

to

to be betrayed, to be apprehended, and taken shamefully, to be bounde vnworthily, to be beaten cruelly, to be condemned vniustly, and to be brought to that shameful death of the crosse, where for my sake thy precious bodye was rent, and torne, and thy moste swete blood aboundantly shedde, where thou yeldedst vp the ghost to God the father, and descendedst agayne into the grave,

graue, lyke a dead man,
 but dyddest rylse agayne the
 thirde daye, and ascendedst
 into heauen, where thou sit-
 test at þy right hande of God
 the father, from whence we
 looke for thy cōming againe,
 to iudge the quicke and the
 dead, at what tyme we stand
 in assured hope, to be made
 ioyntly possessours & felowes
 heyyres in thy kingdome, in
 eternall ioy for euer. Ther-
 fore swete Iesu, seing thou
 hast

haste not spared thy ostone
 pretious body, but ganest it
 by as a sweete smelling sa-
 crifice on the autler of the
 crosse, therby to redeme me
 from death, and to make a
 full satisfaction for my of-
 fences: direct, & beseech thee,
 my lieppes so in this lyfe, y
 I maye be worthy of that
 becatiō wherunto thou hast
 called me, to haue an espe-
 cial care, and regarde of thy
 commaundementes, and to
 folowe

to solve them as nearly as
 I can, in all trueth & singl-
 nesse of hart, to peevish un-
 obedience to my betters, in
 labour paynfullye, and at
 tymes convenient in my
 trade, and at night when I
 lye downe to recreate my
 bodye after my dayly la-
 bours, geue me grace to co-
 fesse my sinnes vnto thee, to
 imploze thy mercye, with
 the teares of vnsaigned re-
 pentaunce. And though my
 limmes

himmes take their naturall
 rest, yet let my minde con-
 tinually watche in thee, ex-
 pectyng that ioyfull daye.
 when I shalbe made parta-
 ker of thy celesttiall ioyes,
 which shall neuer ende. To
 thee sweete Iesus, with the
 father, and the holye ghost,
 be all honoz. &c.

A prayer for Thurs-
 day morning.

O Almighty, & moste mer-
 cyfull father, I hartely
 be

beseeche thee, vouchsafe to
 looke downe, with the eyes
 of thy mercy vpon me, a most
 vile and miserable sinner,
 wriche lye here prostrate
 before the feete of thy mer-
 cy, craving remission of my
 manifolde finnes and wic-
 kednesse, from the very bot-
 tome of my hart, acknow-
 ledging freely, that I am
 no more worthy to be called
 thy sonne, the multitude of
 myne offences is so great
 in

infinite. Yet soz as much as
 thou art the god and father
 of all comfort which desirest
 not the death of a sinner, but
 rather that he should tourne
 from his wickednesse and
 line: and like a true pitifull
 Samaritan art soz to see me
 by thus wounded wth the
 sting of sinne and iniquitie,
 make me I pray thee, by in-
 fusion of thy comfortable
 oyle into my wounds, to run
 repentantly wth the lost

L.j. Bonne

Sonne, and vnfaynedly to
 be waile myne offences at
 fete of thy mercy, crying
 Father, I haue sinned agaynst
 heauen, and agaynst thee, I
 am no more worthy to be
 called thy Sonne, make mee
 as one of thy hired seruants.
 Geue me grace, althowes to
 repent my sinnes with a
 true hart befoze thy deigne
 Maiestie, without eyther
 dissimblinge, or cloking
 them, for thou art the god of
 light,

light, thou seeſt whatſoener
 is donne in darkeneſſe, and
 from thy eyes there can bee
 nothing concealed: haue mer-
 cy therefore (moſt mercifull
 father) vppon me, forgene
 me my trespalles, as I for-
 geue them that haue trespas-
 ſed againſt me: forgene me
 my debt, and haue compaſſiō
 vpon myne infirmitie, for
 thou Lorde art a mercifull
 God, full of pitie & compaſ-
 ſion ſuch a one, as is ſory for

II.ii. my

my afflictions, with thee is
 abundance of comfort, &
 plentie, of redemption, thou
 onely art y god of my health
 and saluation : besides thee
 I knowlege none other god,
 neyther in heauē above, nor
 in the earth beneath, neyther
 in the water vnder y earth,
 tho onely art almighty, thou
 onely from the beginning
 art coerlasting, worlde with-
 out ende . O bowe downe
 thine eares (most mercifull
 Father)

father)to the voyce of my
 lamentatiō, for against thee
 onely haue I sinned, thee on-
 ly haue I offended, and iust-
 ly for my disobedience pro-
 uoked thy wrath, and indig-
 nation against mee, yet I
 poore sinner doe accuse my
 selfe vnto thee, deare father
 that I haue soe & greuous-
 ly offended thy goodnesse &
 Maiestie, in committing of
 diuers & manifold haynouse
 offences against thee, for I
 L.iii. haue

haue not kepte the least of
 thy most holy and godly co-
 mandementes, but have
 wandred astraye from my
 youth, folowing myne owne
 vnbideled affections, decli-
 ning fro þe sacred precepts
 of thy holie lawe, and stat-
 ting aside like a broke horse
 I haue not honoured thee
 lyke my god, I haue not o-
 bained thee lyke my father, I
 haue not serued thee lyke my
 creator, but haue all my life
 tyme

tyme spurned at the waye of
 righteousnesse, and vnder-
 standing, offending thy di-
 uine Maiestie ever both in
 thoughts, words, and dedes,
 whiche continually I com-
 plain against thee, O my merciful
 God and loving Saviour, I
 am soze for my finnes, even
 from the bottom of my hart,
 yea my soule mourneth
 most mercifull Father, to
 the death, for the innume-
 rable multitude of my sins.

L. liti. The

The onely hope I haue of
 obtayning thy mercy, is in
 the merites of thy Sonne
 Iesus Christ, my Saviour.
 Thou hast diuers and su-
 der tymes by the mouth of
 thy holy Prophtes, pronou-
 ced forgiveness of sinnes, if
 I repent from the bottome
 of my hart, vouchsafe there-
 fore most mercifull Father,
 to looke vpon my misery, &
 as thou sparest thy plague
 from the great Citie of Ni-

nine,

mine, when they repented : e-
 uen so most mercifull father
 withholde thy rod fro me,
 that I ye prostrate at þe foete
 of thy mercie, bewailinge
 my finnes wyth the vnlay-
 ned lamentation of hartye
 repentance. Forgeue me
 my offences, most mercifull
 father, and renue a right
 spirit within me, cōdukt me
 by the vertue of thy grace,
 to run þe rest of this earthly
 cours which yet remaineth

A. b. that

that my footsteppes never
 slide: but that I may so live
 this day, (to the beginning
 whereof thou haste lately
 brought me) and the reman-
 of my lyfe in thys world
 all my thoughtes, wordes,
 and woorkes, may tend to thy
 glory, and to the comfort
 of my neighbour, so that
 I may have a joyfull resur-
 rection at what tyme thy
 Sonne Iesus Christ my Sa-
 viour, shall come to iudge
 both

both
 To
 holy
 gloz

O
 cy
 th
 ca
 v

both the quicke and þe deade.
 To whome with thee and þe
 holy Ghost be all honoꝝ and
 gloꝝ foꝛ ever and ever.

A prayer for Thursday
 evening. &c.

O Loꝝde, whiche onely art
 god, true gracions & mer-
 cyfull, which commaunded
 them that loue thy name to
 cast all their feare and care
 vpon thee, prompting most
 mer,

mercifully, thy selfe to be
 their protectour from theyr
 enemies, their refuge in da-
 ger, their governour in the
 daye, their watchman in
 night, who keepest Israel, &
 doest neither slumber nor
 sleepe, but hast thyne eyes
 continuallie bent vpon
 the as the eagle on her yong-
 ons protecting them vnder
 the shadowe of thy power,
 as the henne gathereth her
 chickens to geather, con-
 ting

ing them vnder the shadowe
of her winges: I beseech thee
of thy bountifull goodnesse
O Lord, to forgiue me my
sinnes wherein I haue offe-
ded thee this day, and here-
tofore in my lyfe tyme, and
to receaue me vnder thy
protection this night and e-
uer, that I may rest in per-
fect quietnesse both of body &
soule. Graunt most merci-
full Father, that the exter-
nall eyes of my bodie maye
take

take their sound and natur-
 all sleepe, but let the inward
 eyes of my hart and mynde
 continually watch vnto thee
 that the weakenesse of the
 flesh cause me not to offend
 thy diuine Maiestie. Let
 my mynde at all tymes haue
 an inward feelynge of thy
 goodnesse towards me, that
 the memozy of thy many-
 fold benefites neuer slide
 out of my remembraunce,
 but that at all tymes I may
 be

be styred vp to prayse thy
name, & to yeld thee thanks
for the innumerable gyftes
that thou of thy mere mer-
cy and Fatherly liberalitie,
without any desart of mine
hast freely bestowed vpon
me, since the first houre of
my natiuitie. Let thy praise
sound in my mouth, late &
early, at midday and mid-
night, in all places, at all
tymes and seasons. Plant
in my hart most mercifull
Father

Father, a true desire & perfect zeale to thanke thee, for all the benefit: s that I haue daylie receaved at thy hand, that I may tourne backe to þe Samaritan, & prayse thee, and not to depart as þe other. Lepiers did, who feeling themselves cleansed of their filthynesse, yet returned not at all to geue God thanks. Instruct me I beseech thee in thy diuine iudgements that when I haue safely passed this

this nighte vnder thy pro-
 tection, I may spend þ next
 day, & all my lyfe folowing
 in holynesse and puritie of
 conuersation, crying cōtinu-
 ally, come Lord Iesu, come,
 for thyne electes sake, come
 quickly, Amen. That at
 the last I maye happilie a-
 rriue at the port of that euer-
 lastinge rest, whiche by thy
 mercy thou hast promised to
 alkt thē that vnfaignedly love
 þ name of Iesu: To whom

U. s.

with

with the Father, and the
holy Ghost be all honor and
glory for ever. Amen.

A prayer for Fridaye
morning.

A Almighty and most mer-
cifull Father, I beseech
thee for thy Sonne Iesus
Christe his sake, to grant
me thy heavenly grace that
with immouable feale I
may sake after those things
that

that may please thee, & cir-
 cumspectly shunne all kinde
 of wayes that maye moue
 or prouake thy wrath a-
 gainst me. And when I haue
 once knowe perfectly what
 thy will & pleasure is, gene
 me grace to seeke the same
 carefully, to fulfill it perfect-
 ly, and to walke in the same
 bigelantly, to the honoꝝ and
 gloꝝy of thy mostholy name
 Order my lyuinge so that I
 may doe those things which
 W. g. thou

thou requirest of me, & that
 with unfained deuotiō wyth
 out all phariseall pretended
 holynesse. Geue me grace
 that I maye know it, & haue
 will and power to do there-
 after, least if I knowe my
 master his will and doe it
 not, I be beaten with many
 stripes. A bove all thinges
 geue me grace to seeke thy
 honour and glozy, wyth all
 thinges else which be mooste
 conuenient for my saluatiō
 in

in Christe Iesu. Make my
 waies I beseeche thee, moste
 mercyfull Father, sure and
 straight before, that if welth
 abound I fall not vnto pride
 and presumption, or if I fall
 into aduersitie I be not dri-
 uen into desperation, as to
 loose y^e sayth whiche I haue
 in my Lord and Saviour,
 or to blaspheme thy most ho-
 ly name with wordes of re-
 proch as they doe, whose hart
 Sathan hath possessed, and

M.iii. ruled

rooted the seedes of vertue &
 vnderstandinge out of their
 hearts. Onely geue me a ne-
 cessary livinge, sufficient to
 maintayne my selfe honest-
 ly, wyth mediocritie, and
 without superfluitie or idle
 excesse. Geue mee not so
 much, lest I wax proude &
 so forget thee, that art & au-
 thor of my welth and mine
 onely upholder: neither so
 littell lest I bee forced to at-
 tempt, vn honest and extra-
 ordinary

ordinary shiftes, without any
 care or respect eyther thy
 beauenly lawes and com-
 mandemētis, or the decrees
 of my pꝛince and countrie.
 Geue me grace euer to re-
 ioyce in thee, and that I may
 neuer be sorrowfull for any
 thinge, but that may drawe
 me from thy lawe, or wher-
 in I haue sinned against thy
 diuine Maiestie. Be thou
 myne onely comforte aboue
 all other, to recreate me whē

W.iiii.

I

I am in perperitie, to protect me both at my downli-
 inge and bpꝛyunge, let me
 not be mery with the ioye
 that is without thee, neyther
 let me delite in any thinge
 but in thee, and the crosse of
 Christ Iesu: make me to lift
 vp myne harte continually
 to thee, when I am eyther
 in prosperitie or fallen into
 aduersarie. Make me hum-
 ble without ipocrisie, mery
 without lightnesse, sad with
 out

out mistrust, sober without
 dulnesse, true without dou-
 blenesse, fearinge thee with-
 out desperation, trusting in
 thee wythout presumption,
 teling my neybour his faults
 without dissimulation, ge-
 uing other a good example of
 perfect and godly lyvinge, y
 they which behold it may be
 the more enflamed to tread
 the like trace and to glorify
 god in all his gyftes. And fi-
 nallie graunt most mercie

Amen

U b.

full

full Father that swinge (I
 haue taken sufficient reffe
 this night past, and that the
 day is come) wherewith thou
 hast appoynted me to doe all
 suche godly and necessary
 businesse, as may be to thy
 glory, & profit of my neigh-
 bour and health of my soule:
 I maye so passe the same in
 thy feare, that I be in trou-
 ge of no troubles, pertri-
 batione other of heape, which
 but euermore constants in
 sayth

sayth by the blond of Christ
 Iesus my Sauour and re-
 deemer . To whome with
 the & holly ghost be all ho-
 noꝝ and gloꝝ foꝝ euer and
 euer. Amen.

A prayer for Friday
 euening.

I tender into thee, (moste
 mercifull Father, all pos-
 sible thanks and prayes,
 foꝝ that thou of thy mere
 mercy

mercy and Fatherly pitie,
 hast garded me all this day,
 and the rest of my life time
 vnder y^e winges of thy bea-
 uenly protection: besprings
 thee with the teares of my
 lamentation to put all my
 wickednes out of thy minde
 which I haue committed a-
 gaynst thy diuine Maies-
 tie the tyme of my concep-
 tion. Thou haste promysed
 by the mouth of thy holye
 Prophet that at what time
 to

soeuer a sinner doth repente
 him of his sinnes from the
 bottome of his harte, thou
 wilt put all his wickednesse
 out of thy remembraunce:
 forgeue me therefore moste
 mercifull Father, and with
 the eyes of thy mercy looke
 down vpon me as thou did-
 dest loke vpon Peter thyne
 Apostle when he lamented
 his sinne & was sozpy for his
 offences, let me be regene-
 rate in spirit, and learne fro
 hence

hencefoorth to walke in the
 lawes all the dayes of my
 lyfe . Make me to liſte mine
 hart often tymes unto thee,
 and when I ſhall make me to
 thinke vpon thee and be ſorry
 for mine iniquity with ſted-
 faſt purpoſe of amendement
 & grace of thee, to performe
 the ſame . Graunte me vnder-
 ſtandinge to knowe thy
 will to ſolowe ſuche conver-
 ſation as may pleaſe thee, to
 reſpoſe my whole truſt and
 con-

confidence in the multitude
 of thy mercies, whereby I
 may walke without blame
 in my calling, doing right to
 euery man, and iniury to
 no man, but after the exam-
 ple of thy Son Iesus Christ
 to suffer wronge patiently
 without desire of reuenge,
 to pray for mine enemies, &
 to loue them that persecute
 my lyfe. Graunte grace in
 all kynde of humilitie to fo-
 lowe þe steppes of thy Sonne
 Iesus

Iesus Christ, that pure and
 immaculate Lambe. And
 when my body hath taken
 his naturall rest, give me a
 desire to speake of all shoul-
 fulnesse and brouisnesse, that
 my times may be stronge to
 sustayne my laboures, that
 pertayne to my present oc-
 cation, and that all mine ac-
 tions maye bee done in thy
 name, and referred to thy
 glory, to the commoditie of
 the comon welth. Through
 Iesus

Jesus Christe our Saviour
Amen.

A prayer for Satterday
morning.

O Almighty Lord & most
mercyfull Father, whose
power reacheth above the
cloudes, & thy glory through
all the world, who onely be-
holdest the counsels, devises
and workes, yea the very
thoughtes of all men, that
E. J. serchest

sercheſt the inward cogita-
 tions, yea the very hart and
 raynes. I moſt humbly be-
 ſeech thee, that ſoꝛ as muche
 as thou haſt graciously pro-
 ſerued me this night, I may
 not ſpend this day after my
 owne mynde and pleaſure
 whiche is alway euill and
 wicked; but earneſtly looke
 vpon and diligently followe
 thy fatherly will, thy ever-
 laſting counſaile, thy health-
 full word & pleaſure which
 is

is alwaies good, perfect and
 holy, and that I may fulfill
 þe same with all possible care
 and diligence, that thy diuine
 name may be alwaies sanc-
 tified both now and ever-
 more of me miserable sinner.
 Inspire my mynde with thy
 heauenly spirite, that my
 wayes maye be directed ac-
 cordinge to thy Godly wyll
 and commaundements, that
 my fete slide not out of the
 pathes of righteousnesse, &

Æ.ij

my

my mynde imagine not
 on wickednes, y^e my tongue
 speake no blasphemies a-
 gainst thes, but that all my
 thoughtes, wordes & workes
 maye bee so guided by thy
 y^e grace I neuer prouoke the
 wrath nor displeasure a-
 gainst me, as for my sinnes
 and offences of my youth, I
 besech thee to put them out
 of thy remembraunce for
 thy great mercyes sake and
 neuer thinke upon the same
 after.

after. For I confesse and acknowledge that I am a miserable and wretched sinner, I haue wandred out of the waye of vertue since my youth, and haue folowed the brutishe inclination of my corrupt nature, like y^e senselesse beastes of the earthe, whose eyes are still fastened on the ground, consideringe no further the time present, without any knowledge or foresight of the time

Æ. lii.

to

to come. Thou knowest O
 Lo2de that I am but baye &
 grasse, that flourisheth this
 day, and to morrowe is cut
 downe and cast into the fire
 : so little bould e2 staye
 is there in the lyfe of man,
 y he cannot assure himselfe
 of one houre longer then the
 good pleasure shall permit
 him. Ten times happy ther-
 fore is he that can spend this
 little tyme of being, which
 thou hast granted him ac-
 cording

cording to the rules and pze
 cepts of thy holy commaun-
 dements . Wherefoze fith
 I am but moztall, made of
 earth and ashes, and alwayes
 prone to fall from thy sta-
 tutes, illuminate I beseeche
 thee, the eclipsed eyes of my
 grosse vnderstanding, with
 the lighte of thy heavenly
 spirite, that I maye spende
 this day, and all the rest of
 my lyfe hereafter in such
 wyse as my doinges may be

£.iij. ac

acceptable in thy sight, and
comodious to the common
welthe throught our onely
Lorde and Saviour Iesus
Christ. Amen.

A prayer for Satterday
euening.

O Mercifull God and hea-
uently Father, whether
I sleepe or wake, liue or dye
I am alwaies thine, where-
fore I beseech thee hartlie
that

that thou wilt vouchsafe to
 take care and charge of me,
 and not to suffer me to pe-
 rishe in the works of darke-
 nesse, but to kende the light
 of thy countenaunce in my
 hart, that thy godly know-
 ledge maye daylite encrease
 in me thzough a righte and a
 pure sayth, and that I may
 alwaies be found to line &
 walke after thy will & plea-
 sure, to haue my minde and
 cogitacions bent vpon thee,

Thy. v. wher

whether I sleepe or wake or
 what thing else so euer I do
 that I may stick fast to thee,
 by a pure & vnspotted faith,
 in my saviour Christ Iesus.
 Be thou (O merciful father)
 my watch man and my he-
 per, fro þe terribble assaults
 of Satan, and his wicked
 ministers, kepe my hart
 from the imaginations of
 iniquitie, þ I may be pure
 in thee, and an vnspotted
 spouse to thy Sonne Christ
 Iesus.

Iesus. When I laye downe
 my selfe, to recreate my lims
 with sleepe, which thou hast
 appoynted for the satisfactiō
 of my frayle bodie, let mee
 not be troubled or assailed
 with any vncleane cogitati-
 ons, but keepe my mynde
 still waking in thee, to repose
 my trust in thy mercy, that
 y^e externall eyes of my hart
 maye be enermore exerci-
 sed in meditaciō of thy com-
 fortable promise. To whom
 with

with the Father, the Sonne
and the holy ghoſt be all ho-
noꝛ and gloꝛy now and ever
moꝛe. Amen.

A prayer for Sunday
morning.

O Almighty god and moſte
mercifull Father, whom
the tables of thy comman-
dementes, deliuered to the
bandes of thy ſeruant Moſes
vpon the Mount Sinaie
mong

mong other precepts diddest
 geue charge vnto thy chosen
 childzen of Iſraell, that in ſix
 dayes they ſhoulde doe all
 ſuch woꝝkes and labours,
 as they had to doe, and reſte
 from labour the ſeuenth
 day: graunt we beſech thee,
 that ſince we haue happellie
 paſſed ouer this whole weke
 vnder thy gracious proteſti-
 on, we maye not onely reſt
 this day from our daily tra-
 uailles but that we maye ab-
 ſtayne

Rayne also from the works
 of Sinne and iniquitie, and
 sanctifie this daye to the, in
 prayers and thankes gi-
 uing, abiding in all works
 of loue and charitie, as thou
 hast comanded in thy holy
 worde, that we may be found
 pure without spotte or ble-
 mish at that daye when thy
 Sonne Iesus Chryste shall
 come to iudge the world in
 righteousnesse and equitie.
 And sozasmuch as thou hast

ordayned this daye amonge
the rest wherin we shoulde
meete altogeather with bro-
therly loue and affection, to
pealde thee prayles for the
innumerable benefites we
haue receaued at thy hande,
to acknowledge thy fatherly
loue and pittie towarde vs
from tyme to tyme, and to
geue thee thanks in gener-
all for all and vniuersall thy
benifites hitherto bestowed
vpon vs, we humbly beseech
thee

thee to graunte vs thy holie
 spirite that we maye be the
 more zelously inflamed to
 serue thee in true holynesse
 and integritie of lyfe: & by
 operation of that spirite we
 may kill all carnall lustes,
 vnlawfull pleasures, occupy
 scence, and all other spotted
 of uncleannesse, whereby we
 may be made thy childe by
 adoption and grace, and our
 bodies thy temple of the holy
 ghost, beinge thzoughly pur
 ged

ged and purified from the
 degrees of iniquitie and ab-
 homination. Geue vs grace
 most mercifull Father, to
 spend this daye to thy plea-
 sure in all good woꝝkes and
 charitte, proceeding from an
 vndefiled faith in Christ Je-
 sus, that we fall not into no
 kynde of daunger, but that
 all our doings may be orde-
 red by thy gouernaunce, to
 doe alwaies that is righte-
 ous in thy sight, through Je-

P. j.

sus

In Ihs Christ our Lord. Amen.

A prayer for Sunday
Euening.

WE rēder vnto thee ever
lasting prayſes (moſt
merciſull Father) for that
of thy gracious ſanour and
loue towardeſ vs, thou haſt
vouchſafed to preſerue me
all this daye and the reſt of
my lyfe hetherto, vnder the
ſhadowe of thy moſt merci-
full

full protection : beseeching
 thee also to take me to thy
 tuition this present night &
 euer, that we be not temp-
 ted with any suggestion of
 Sathan, but being throug-
 hly armed with y^e holy ghost,
 we may haue power & force
 to resiste bys assaults by a
 sure sayth and confidence in
 y^e blood of thy blessed sonne,
 our Lord & Saviour Christ
 Iesus. Geue vs grace to re-
 pent vs of our sinnes vniui-
 ned.

P. y.

ned.

nedly, to craue remission of
 them vncessantly, to em-
 brace thy holy word and co-
 mandements sincerely, &
 to expresse them in our ly-
 uinge effectually: whereby
 we maye walke byzightly
 in our conuersation, with
 sure and certaine hope of re-
 surrection to eternall life by
 the merites of Christ Iesus,
 that we may be founde wa-
 kinge and watchinge for his
 cōming, when he shall come

to

to iudge the woꝛlde wꝛth e-
 quitie, and to rewarde enery
 man according to the woꝛks
 of his bodie . Graunt vs
 grace most mercifull father,
 to behaue our selues so vp-
 rightly in this lyfe, that the
 we may be made pertakers
 of thy kingedome wꝛth thy
 elect : there to liue in eter-
 nall loy and felicitie woꝛlde
 without end. Amen.

FINIS.

Y.iii.

The

The Letany.

O God the father of
heauē: haue mer-
cy vpon vs misse-
rable sinners.

O God the father, &c.

O God the Sonne rede-
mer of the world: haue mer-
cy vpon vs miserable sin-
ners.

O God the Sonne, &c.

O God the holy Ghost
proceeding from the Father
and the Sonne haue mercy
vpon vs miserable sinners.

O

The Letany.

O God the holy ghost, &c.

O holy blessed, and glorious Trinitie, three persons and one God, haue mercie vpon vs miserable sinners

O holy, blessed & glori &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes, spare vs good Lord, spare thy people whome thou hast redeemed with thy

P.iiii. most

The Letany.

most pꛑecious bloud, and be
not angry with vs foꝛ euer.

Spare vs good Lord.

From all euell and mis-
chiefe from sinne, from the
craftes and assaultes of the
Devill. from thy wrath, and
from euerlastinge damna-
tion.

Good Lord deliuer vs.

From blindness of hart,
from pride, vayne gloꝛy, &
hipocrisie, from enuy, hatred
and malice, and all uncha-
ritable

The Letany.

ritablenesse.

God Lord deliuer vs.

From fornication, and all
other deadly sinne, and
from all the deceites of the
worlde, & flesh & the Demill.

Good Lord deliuer vs.

From lightning & tēpest,
from plague pestilēce & fa-
mine, from battayle & mur-
ther, & from sodaine death.

Good Lord deliuer vs.

From all sedition and pry-
uie conspiracte, frō all false

p. b.

Doc.

The Letany.

doctrine and berishe, from
hardnesse of hart, and con-
tempt of thy worde & com-
mandement.

God Lord deliuer vs.

By the mistry of thy ho-
ly incarnation, by thy holy
natiuitie and circumcision,
by thy baptisme, fastinge &
temptatiō.

Good Lord deliuer vs.

By thine agony & bloody
sweat, by thy Crosse & Pas-
sion, by thy precious death
and

The Letany.

and buriall, by thy glorious
Resurrection and Ascentio,
and by the coming of the
goly Ghost.

Good Lord deliver vs.

In all time of our tribu-
lation, in all time of our
welth, in the houre of death
and in þ day of iudgement.

Good Lord deliver vs.

We sinners doe beseeche
thee, to beare vs O lord God
and that it maye please thee
to rule and governe thy ho-
ly

The Letany.

ly Church vniuersally in
right way.

VVe beseech thee to &c.

That it maye please the
to kepe & strengthen in the
true woꝛshiping of the, in
righteousnesse and holynesse
of lyfe, thy seruauit Eliza-
beth our moste gracious
Quene and gouernour.

VVe beseech thee to &c.

That it maye please the
to rule our hart in thy faith,
feare, and loue, and that she
maye

The Letany.

may euermore haue affiaice
in thee, and euer seke thy ho-
or and glozy.

V Ve beseech thee to &c.

That it may please the
to be her defender & keper,
giuing her the victoꝝy ouer
all her enemies.

V Ve beseech the to. &c.

That it maye please thee
to illuminate all Bishops,
Pastours, and Ministers of
thy Church, with true know-
ledge and vnderstanding of
the

The Letany.

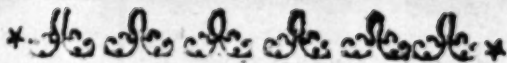
thy worde, and that both by
their preaching and lyving
they may set it forth & shew
it accordingly.

VVe besech thee to &

That it maye please thee
to indue the Lords of the
counsell, and all the Nobili-
tie with grace wisdom and
vnderstanding.

VVe besech thee to. &c.

That it may please thee
to blesse and kepe the Ma-
gistrates, geuing them grace
to



The Letany.

to execute iustice, and to
maintayne truth.

VVe besech thee to, &c.

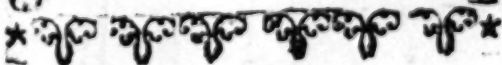
That it maye please thee
to blesse and kepe all thy
people.

VVe besech thee to, &c.

That it maye please thee
to geue to all nations vnitie
peace and concord.

VVe besech thee to, &c.

That it maye please thee
to geue vs an hart to loue e
b, read thee, and diligently to
line



The Letany.

live after thy cōmandemēts

VVe besech thee to &c.

That it maye please thee
to geue all thy people en-
crease of grace, to heare
meekely thy worde, and to
receiue it with pure affecti-
on, and to bring forth the
fruitis of thy spirite.

vve besech thee to, &c.

That it may please thee to
bring into the way of truth
all such as haue erred & are
deceayd.

vve

The Letany.

VVe besech thee to &c.

That it may please thee to
strengthen such as doe stand,
and to comfort and helpe
weake harted, and to rayse
them vp that fall, and final-
ly to beate downe Satan
vnder our feete.

VVe besech thee to &c.

That it may please thee to
succour helpe and comfort,
all that be in daunger neces-
sitie and tribulation.

VVe besech thee to. &c.

Z. j. That

The Letany.

That it maye please the
to soccour helpe, and cōfort,
all that be in daunger neede,
litte and tribulation.

vve besech thee to. &c.

That it maye please the
to p̄serue all that trauaile
by land or by water, all wo-
men labouringe of child, all
licke persons & younge chil-
dren, and to shew thy pitie
vpō al prisoners & captiues.

vve besech thee to. &c.

That it may please the to
Defend

The Letany.

defend and provide for þe fa-
therlesse Childzen and wi-
dowes, and all that be deso-
late and oppressed.

vve beseeche thee to &c.

That it maye please thee
to haue mercy vpon all men
vve besech thee to, &c.

That it maye please thee
to forgiue our enemies, per-
secutours and flanderers,
and to tourne their hartes.
vve besech thee to, &c.

That it maye please thee

Z.ii. to

The Lefany.

to geue & p̄ferue to our vs
the kindly frutes of þ̄ earth
so as in one time we maye
enioye them.

vve besech thee to. &c.

That it maye please the
to geue vs true repentance
to forgette vs all our finnes,
negligences and ignoran-
ces and to endue vs with
grace of thy holy spirite, to
amend our liues accordyng
to thy holy word.

vve besech thee to. &c.

Some

The Letany.

Sonne of God, we beseech
thee to heare vs.

Sonne of God, we be &c.
O lambe of God that takest
away the synnes of y^e world.

Graunt vs thy peace.

O lambe of God y^e takest
away the synnes of y^e world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Z. itj. Christ

The Letany.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father which art in he.

And lead vs not into, &c.

But deliuer vs from euell.

The versicle.

Lord deale not with vs
after our sinnes.

The Answer.

Neither reward vs after
our iniquities.

Let vs praye.

O God mercifull Father,
that

The Letany.

that dispisest not the sigbing
of a contrite harte, noꝛ the
desire of suche as be soꝛow-
full, mercifully assiste our
prayers, that we make bee,
foꝛe thee in all our troubles
and aduarsities, whensoever
they oppresse vs, and grac-
iously heare vs, that those e-
uils which y^e craft & subtiltie
of the Deuill oꝛ man woꝛ-
keth against vs bee brought
to naught, and by the proui-
dence of thy goodnes they may

Z. liij.

be

The Letany.

be disperſed, that we thy ſer-
uantes being hurt by no per-
ſecutio, may euermore giue
thankes vnto thee in thy ho-
ly Church through Ieſus
Chriſt our Lord Amen.

O Lord ariſe, helpe vs, and
deliuer vs for thy name ſake
O God we haue heard with
our eares and our Fathers
haue declared vnto vs, the
noble workes y^e then didſt
in their dayes and in the old
time before them.

O

The Letany.

O lord arise helpe vs and deliuer vs for thy thine honor.

Glozy be to the father. ec.

As it was in the be. ec.

From our enemies defend
us O Christ.

Graciously loke vpon
our afflictions.

Pitifully behold y^e sorowes
of our hartes.

Mercifully forgeue the
sinnes of the people.

Fauorably wth mercie
heare our prayers.

Z. b.

O

The Letany.

O Sonne of Dauid haue
mercie vpon vs.

Both now and euer both
safe to heare vs O Christ.

Graciously heare vs, o christ
graciously heare vs O Lord
Christ

The versicle.

O Lord let thy mercie be
shewed vpon vs.

The Answer.

As we do put our trust in
thee,

Let vs pray.

Alle

The Letany.

VVe humbly beseeche
thee (O father) mer-
cifully to loke vpon our in-
firmities, and for the glory
of thy names sake, turne fro
vs all those evils that we
most righteously haue deser-
ued, and graunte that in all
our troubles, we maye put
our whole truste and confi-
dence in thy mercy, & euer-
more serue thee in holinesse
and purenes of liuinge, to
thy honour & glory: through
our

The Letany.

our onely mediator & ad-
uocate Iesus Christs our
Lord. Amen.

A prayer for the Queene
maiesty.

O Lord our heauenly Fa-
ther, high and mighty,
King of Kinges, Lord of
Lords, the onely ruler of
Princes, which doest from
thy throne beholde all the
dwellers vpon the earth,
most hartely we beseech thee
with thy fauour to beholde
our

The Letany.

our moſte gracious ſone,
raigne Lady Queene Eliza-
beth, and ſo replenſh her
with the grace of thy holie
ſpíríte, that ſhe may alwaies
incline to thy wil and walke
in thy way Ande her plen-
tiſully with heavenly giſte:
graſt her in health & welth
longe to liue, & rengthen her
that ſhe maye vanquiſh and
overcome all her enemies.
And finally after this lpe
ſhe may attaine everlaſting
ioye

the Letany.

ioye and felicitie: Through
Jesus Christ our Lord,
Amen.

A prayer for Pastors and
Ministers of the Church.

Almightie and everlast-
ing God, whiche onely
workest great mercies,
sende downe vpon our Pa-
stours, and Ministers, and
all congregations commit-
ted to their charge y health-
full spirite of thy grace, and
that they may truly please
thee.

The Letany.

thæ . Poure vpon them the
continuell dwe of thy bles-
sing : Graunt this (O Lord)
for the honour of our aduo-
cate and mediator Iesus
Christ.

O God heauenly Father,
which by thy Sonne Je-
sus Christ hast promised to
all them that seeke thy king-
dome, and the righteousnes
therof, all thinges necessary
to their bodily sustenance:
Send vs we beseech thee, in
this

The Letany.

this our necessitie. such mo-
derate raine and showers
of we maye receiue & fruits
of the earth to our comfort
and to thy honour : through
Jesus Christ our Lord Amen

The blessing.

The peace of God which passeth
all understandinge shall keepe
our hartes and myndes in
the knowledge & loue of God
of his Sonne Jesus Christ our
Lord. And the blessing of God
the father the rather the Sonne
the Holy Ghost, be among you
and remaine with you alwaies. Amen

FINIS.

